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THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS.

VOL. XLI.

WOODSTOCK COLLEGE

1912.

FOR CIRCULATION AMONG OURS ONLY

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THE
WOODSTOCK LETTERS

VOL. XLI. No. 1

THE SOCIETY OF JESUS IN AUSTRALIA

(Concluded)

1906—Francis Lénz, a hard working and pious laybrother, died at Sevenhill, on January 14, 1906.

On April 19th, a Solemn Requiem Mass was celebrated for the repose of the soul of Very Rev. Father General Louis Martin.

Departures. Three scholastics, Messrs. John Fallon, Wilfrid Ryan and Patrick O'Brien (August 7th.)

Arrivals. Father Eustachius Boylan and two scholastics, Mr. Francis X. O'Brien and Mr. John Hannon.

Father Leo Rogalski died in the Sevenhill residence on June 3rd. (1906). The Adelaide *Southern Cross* says:—

Father Leo Rogalski was born in Galicia on April 11, 1830. He was ordained priest on August 24, 1855, and entered the Society of Jesus on November 9, 1861. He arrived in Australia on April 4, 1870, and was stationed at Sevenhill, which might be called the centre of his many missionary labors. He devoted himself specially to administering to the spiritual needs of the Poles. He was very zealous and holy, and those who have been praying for the repose of his soul have doubtless felt they would do well to ask him to pray for them. He was ailing a long time, and had more than one stroke of paralysis, the last one coming about six days previous to his death.

1907— A laybrother, remarkable for his industry and solid piety, Rubert Haertl, died at Sevenhill on the 22nd of June.

In the middle of October the Provincial of the Irish Jesuits, Very Rev. John Conmee arrived in Australia. He left the steamer at Adelaide, to visit our houses in South Australia, and subsequently continued his journey by train to Melbourne. His fellow travellers from Ireland were the following members of the Society, Father Peter Baker, Father John Forster, Mr. Francis Davis, Mr. Ernest Mackey, and Mr. Patrick Morris.

At Manresa, Norwood, Adelaide, died on the 21st of November, Brother Patrick Kelly, aged 61 years. In his religious life he was sincere, charitable, and edifying. On November the 3rd., Father Peter O'Flinn died in Melbourne, at the age of 85 years, 38 of which he had spent in the Society. For a considerable period he worked in our church, San Francisco, where he was highly esteemed by a wide circle of friends. From California he came to Australia about 25 years ago, and during that quarter of a century he was an active and zealous *operarius* and for some years Superior of our Residence and church at Hawthorn, near Melbourne.

At Melbourne, Father Thomas Leahy died on the 11th of February after a very brief illness. He entered the Society in 1865 at the age of nineteen. Before leaving Ireland for Australia, he had filled the office of Vice-President of University College, Dublin. In Australia his chief sphere of labor confined him to the Colleges, in which he filled various offices and for a period he was Rector of St. Patrick's, Melbourne.

On Easter Sunday, the 19th of April, Father Thomas Cahill died at the Residence, Richmond, near Melbourne. He entered the Society in 1855, and shortly after his ordination, he was directed by his Superiors to proceed to Lisbon ,where he studied Portuguese for six months, and at the end of that time was able to hear confessions and preach in that language.

In 1872, he arrived in Australia. Since then he filled the offices of Superior of the Mission, Rector, first of St. Patrick's College and then of Xavier College, Kew, and Superior of the Richmond Residence. Dr. Cahill, who in the middle of last century was well known as a lecturer in Ireland and the United States, was Father Cahill's uncle.

In the "Australia Messenger of the Sacred Heart" for May, Father John Ryan, Superior of the Mission, published a brief and clear catechism of the Pope's Decree on Marriage and Sponsalia. A correspondent, "Celibate" attacked him in one of the newspapers, and Father Ryan replied effectively in an interesting letter.

On June 14th, Father Thomas Brown became Superior of the Mission.

Departures. Scholastics John Bithrey, George Byrne and Joseph Walsh, in July.

Arrivals. Father Michael Colman, Father Cornelius Hartnett, and three scholastics, Messrs Timothy Halpin, Francis Lyons, and Gerald Owens.

On September 17th, Father Aloysius Sturzo died at the Novitiate, Loyola, Greenwich, North Sydney. Born in Sicily in 1826, Luigi Sturzo entered the Society in Palermo in 1840. At his death he was 82 years of age. When the Jesuits were expelled from Sicily by the revolutionary party Father Sturzo and the Sicilian and Neapolitan Novices travelled at the invitation of the Irish Fathers, to Dublin, where at Milltown Park, the Sicilian Master of Novices was placed, in 1865, at the head of the Irish Novitiate. In 1877, he became Provincial of Ireland; in 1881, he was named Rector of St. Stanislaus College, Tullabeg; and two years later (1883) he left Ireland as Superior of the Australian Mission. He vacated this office in 1886, and became Master of Novices, a post which he held until a few years before his death, when impaired sight and grievous infirmities still further sanctified his soul and prepared him for the summons to his eternal reward.

On January 30th, died Father William Kelly at Milltown Park, Dublin, who labored for us many years and with so great a reputation in Melbourne and Sydney.

Departures. Two scholastics, Mr. William Baker and Mr. Patrick Griffin, in July.

Arrivals. Father Edward Sydes and three scholastics, Messrs Patrick Dalton, Thomas Maher and Thomas Shuley, on September 29th.

Father Joseph Tuite died at Loyola, Sydney, on the 29th, of May, in the 72nd, year of his age. He was 50 years in the Society.

His first years as a Jesuit were spent at Beaumont College, near London, and Milltown Park, Dublin. He made his philosophical studies at Laval, in France, and entered upon his theological course at St. Beuno's, Wales. Clongowes Wood, and St. Stanislaus and Belvidere Colleges, were the scenes of his first labors. About seventeen years before his death Father Tuite came to Australia, and was subsequently Minister at Xavier College, Melbourne, and at St. Ignatius' College, Riverview.

Towards the end of May a large solidly built and beautiful Chapel, erected by ex-pupils and other friends of the late Father Joseph Dalton, was solemly blessed by his Eminence Cardinal Moran at Riverview College, Sydney. After the religious ceremonies the Cardinal

presided at a large meeting of the friends of the College, and delivered an interesting address.

His Eminence congratulated the ex-students of St. Ignatius' College and the friends of that grand institution, upon the excellent work they had done in erecting the memorial chapel which had just been dedicated to the service of God. That day they had erected a citadel of piety, and had thus completed the array of buildings erected upon that commanding site. They had finished a centre of enlightenment which for ages to come would spread the blessings of religion and the treasures of science throughout the length and breadth of this fair land of Australia. At the present time, and indeed he might say throughout the last four centuries, great changes had taken place in the pursuit of science and in the development of knowledge, but at the same time they must admit that religion, though old was not antiquated, and though the world, its kingdoms and its maxims might vary from age to age, the divine work remained unchanged, and the reason of it was that whatever was divine in religion came from the hand of God and therefore no power on earth could change it.

In the days of the Reformation they saw how a soldier in the army received a summons from God to enroll himself under the banner of Christ. He gathered companions around him, and these went from land to land to bear the burden of the contest, and all the hardships of battle, to repel the assaults against Holy Church. Again, in every branch of science victories were numbered against the enemies of the Church. After two hundred years there came a day of trial, and he supposed that in the history of the world they would not find a conspiracy so vile, inhuman and vicious as that of the powers of Europe against the Society of Jesus, but like the resurrection of Lazarus from the tomb. the Society, summoned by the Vicar of Christ, arose with vigor and radiant with life to pursue the same course of victory which preceded it in the early ages.

TRIBUTE TO FATHER DALTON

They in Australia had to be grateful to the voice that summoned the worthy priest to whose memory they had erected the new chapel. About 30 years ago Father Dalton came as a pioneer of the Society in New South Wales to labor with the zeal of a disciple, and

he might be called the pioneer of the sons of St. Ignatius in that portion of Australia. They must bear in mind that the pioneers had great difficulties to overcome, and Father Dalton, coming at the invitation of his (the Cardinal's) predecessor, chose that beautiful site, and inaugurated the college in the little cottage, which was the beginning of what was to be a stately fortress of science for ages to come. (Applause.)

FLOREAT RIVERVIEW

In the ways of God these things were destined to attain grand results. From a humble beginning in the cottage, the college had grown to the grand dimensions of the buildings around it, and he would say that the success of the past was only the beginning of greater achievements in the future. That day they had perfected an array of buildings which would make their college a centre of enlightenment for ages to come. For his part he heartily united with them in their motto, "Floreat Riverview," and trusted that the banner of St. Ignatius for ages to come would be unfurled in that centre of enlightenment, religion and science, and he hoped that that symbol of religion would diffuse around it on every side, the blessings which were the heritage of Redemption, and as a citadel of science man would be perfected in every department of knowledge, with all that was best and purest, and everything that would be for the ennoblement of those who sought enlightenment at the fountain of knowledge.

Dr. Duhig, the Bishop of Rockhampton, Queensland, and Dr. Dunne, the Bishop of Wilcannia, New South Wales, also spoke. Dr. Beattie, a Sydney physician, said that he had known the late Father Joseph Dalton and his brother, Father James Dalton, for thirty years.

It was, he felt, a great privilege to have been invited to participate in that historic celebration, and he was sure he could join with all the young students of Riverview, whom he had known at intervals at the college, where he had been calling for the last thirty years. He had seen the college develop from very small beginnings, and he could remember his first interview with Father Joseph Dalton in the little cottage below in 1878; and he thought it was a subject of unique exultation for every Catholic in the land to see the development in their midst of so great an educational centre as Riverview. He did not think he could express himself

better in these surroundings than to quote from the grand Miltonic strain of "Il Penseroso"—

"But let my due feet never fail
To walk the studious cloister's pale,
And love the high-embowed roof
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light;
There let pealing organ blow
To the full-voiced choir below,
In service high and anthems clear,
As may with sweetness, through mine ear,
Dissolved me into ecstasies,
And bring all heaven before mine eyes."

It was consoling for them to reflect that for generation after generation devoted young Jesuits would minister at the altar before them to the Holy of Holies, and would bring a blessing upon them for participating in erecting that memorial to the memory of a good man. (Applause.)

1910—Edward VII, King of England, died on Friday, May the 6th; on Monday, the 9th, the Prince of Wales was proclaimed King under the title of George V. Our pupils were granted a holyday on the last-mentioned day.

On the 16th, of May, when this narative is brought to a conclusion, the Superiors in the Australian Mission are:– Rev. Father Thomas Brown, Superior of the Mission; Father Timothy Kenny, St. Patrick's College; Father Jas. O'Dwyer, Xavier College; Father Jos. Hearn, Richmond Residence; Father George Kelly, Hawthorn Residence; Father Thos. Gartlan, Riverview College; Father Thos. Fay, St. Aloysius College; Father Jas. Colgan, North Shore Residence, Sydney; Father John Roney, Residence, Norwood, Adelaide; and Father Francis Keogh, St. Aloysius, Sevenhill.

Number of Jesuits in Australia, 110 (Catalogue 1910).

THE FRIARS TWELVE YEARS AFTER.

A Reminiscence of The Philippines

At the close of the Spanish *régime*, these were about 2,000 Friars in the Philippine Islands—not a large number considering that they were the principal missionaries in a population of some seven millions of Christians. At present there are probably about 200, and most of these are engaged in college or university work.

By Friars, in the famous Philippiné question, we mean the members of the four great Religious Orders which were most important and powerful—the Dominicans, the Augustinians, the Recoletos (who also followed the rules of St. Augustine,) and the Franciscans, the latter being less numerous and influential. After the outrages of the revolution had been accomplished and social order was restored, or appeared to be restored, under the American flag, the Friars hoped that, in many instances at least, they could return to their old missionary districts. But, alas! the Katipunan, with or without the name was dominant; and whereas the people, wherever they were not tainted by revolutionary propaganda, would have welcomed them back and treated them with the same reverence as before, the new ex-insurrecto *gobernador* and his faction would make the situation too hot for the Friars, as indeed they commonly did for any priest; and so the poor, ignorant, thoughtless people were left as sheep without a shepherd.

In the Batan Islands, north of Luzon, the Dominican Fathers continued undisturbed during the Revolution and afterwards. The Franciscans are very successful in Samar, where Aglipayanism is almost unknown. Bishop Rooker restored a certain number of Augustinians and Recoletos to their missions in Panay and Negros. There are a few Recoleto Fathers in the North of Mindanao, and the new Vicar Apostolic of Palawan and the neighboring islands is of the same order. The rest of the Friars migh have continued in peace in Manila; but they preferred a life of mission labors, and so have gone elswhere The loss of these intelligent and everyway efficient men has been an incomparable

evil. The native priests, few and far between, cannot supply their places. Ignorance of religion and neglect of its duties is sadly general; and crime amongst the people, so admirably controlled by the Friar missionaries, grows apace.

Twelve years ago the fair fame of the Friars in the Philippines had gone down under a veritable avalanche of defamation. The story had been prepared for the English-speaking world by the fanatical calumniator, Foreman and others of his class, some of them Americans. Anti-clerical Spaniards, of whom a considerable number had reached the islands in the latter years of Spanish Dominion, had begun the discreditable campaign, which was not unknown in Spain itself. Spanish Freemasons, who are of ultra-red stripe, had taught the Philipinos how to organize in revolutionary secret societies. And the Katipunan, a masonry of its own kind, like the Carbonari in Italy, a ring within a ring, such as always exists in revolutionary masonry when there is need of extreme action, was Anti-Friar, not only by its doctrine, but also by sheer necessity; for no revolution was possible unless the people were detached from those who exercised most control over them. The question of the Friar lands was only an incident—a handy one, its is true; and the story of the tyranny and exactions of the Friar landlords, an invention. More dangerous was the argument that the people were kept *down* by the Friars; that these were enemies of the country; and that no progress was possible unless they were driven out. The Friars were the best, and most loyal, the most influential over the masses, of all Spaniards: hence, against them particularly was directed the insurrectionary movement. The charge of immorality seems to have been little dwelt upon—personally I never heard a Philippino refer to it—because the people knew that, generally speaking, it was untrue. It was repeated to American officers, with almost incredible exaggeration, by their Katipunero confederates during the short struggle with Spain. Afterwards, abuses much more noticeable took up the attention of the Philipinos.

The insurrection was Tagalo, and even amongst the Lagalos, it was notorious that it was the work of the riff–raff; not a leading Filipino having had anything to do with it; an insignificant being like Aguinaldo, *capitan*, or *president* of the little town of Cavite Niejo, being thrown up on the waves and into positions of

control. Outside the Tagalo provinces things went on, at first, as before. General Polavieja, in a masterly campaign of three months, (really 52 days in which there were 57 combats) had shattered the revolution to pieces. But after he had retired, the so-called treaty made with the insurrectos, and so bitterly condemned by Spaniards, contributed not a little to the spread of the insurrectionary movement. And when Aguinaldo returned with the American fleet, the presence of the latter and the diffusion of the secret organization enabled him to raise multitudes in insurrection far beyond the original theatre of war and plot. The wild, bolo-wielding multitudes set about massacring the little scattered Spanish garrisons; and the Spanish Friar, who stood by his country and his countrymen, came in for his share of bolo or bullet.

But even during the revolution, and in the parishes won over by the insurrectionary propaganda, up to the very eve of the outbreak, the protests of fidelity to Spain—hypocritical though they were—and the unchanged respect for the Friar parish-priest, still continued. And, what is much more remarkable and more typical, after the attack on the *cuartel* of the soldiers, and the *convento* of the Padre, where the soldiers often took refuge, had ended, and the survivors were starved or burned out of the church tower, the multitudes would come to kiss the hand of the surrendered Padre, and beg him not to think too hard of them for what they had done, because it was ordered by Aguinaldo.

During the year and a half of captivity that followed, while Spanish Friars and soldiers were kept marching over the country, as the revolutionists kept flying before the Americans, the savagery of the jailers was in direct contrast usually with the respect, sympathy, and assistance of the people, to whom, in fact, the revolution had been as much of a terror and persecution as to the Friar. The immense majority of the people, in the town through which the captives were led, showed their former respect and kindness to the soldier and Friar when they could, they brought food and their simple dainties and a little money, and came to consult the Padre as if he had been in his convento. The Friars loved the people whom they had very successfully imbued with Christian virtues and customs; and the people responded with respect and obedience surpassed nowhere on earth; and to assert anything else is to deny the plain fact that a handful of Spanish Friars

kept the country relatively crimeless, in peace without soldiers or policemen, and remarkably loyal to Spain, every thing considered.

At the epoch of American intervention, and for some years afterwards, everything that fell into our hands was anti-Friar. What bore weight with a certain number of Catholics, and no doubt with others, was the testimony of Catholic army officers as to alleged abuses of the Friars. A Catholic colonel told me in the Philippines that, to his own knowlege, some Friars used to say Mass without being ordained! It was hardly possible for these officers to know the real state of affairs in their short stay during the agitation of the insurrection. Frequently they knew little if any Spanish; and, of course, less of the native languages. At first, they were thrown into relationship with their allies, the anti-Friar insurrectos; and finally, stood, in relation to these as well as to the people, in the position of foemen.

So constant was the testimony against the Friars, that, when I went out to the Philippines in 1905, I believed much of the stories against them, particularly on the score of morality. It so happened that I was thrown into intimate relation with Bishop Hendrick, with whom I lived for a while, and with Bishop Rooker, whom I visited on his own pressing invitation. I became intimately acquainted with native priests, and later with countless native families, amongst whom I labored for five years, and this necessitated a good knowledge of their Visayan language. During nearly all the five years I was associated with our Jesuit missionaries in Mindanao, many of whom had spent from twenty to forty years in their missions. I was intensly curious to find out the truth about the charges made against the Friars. There were still Friars in Cebu and Panay, as there have been since. With several of these I was acquainted. Bishop Hendrick's answer to their petition to be reinstated in their missions was that he could not because of the opposition of the people. Bishop Rooker restored a great many; and they had to fight their way, as had Bishop Rooker himself, against the Katipunero governors of Panay and Negros.

I eagerly questioned venerable Jesuit missionaries, native priests—and these had been assistants of Friars in their parishes—Spanish and native laymen: the answer was always the same—the charges made by the *Katipuneros* were untrue. There were scandals, as there have

been since the year one, as there are and will be in every land under the sun. These scandals became public, because amidst a weak and primitive people there is little fear of public opinion, and because in the Philippine Islands child murder and similar crimes did not exist. I never heard a native priest—and I have known many—say a hard word against a Friar. There may be priests who do; but I have not seen them. The Spaniards whom I met, were kind and courteous people, and looked upon the attacks made against the Friars as made against themselves; and answered in the same sense, although not perhaps with the same comical frankness as the American soldiers who stopped the anti-Friar diatribe of an insurrecto during the war by saying, "Ah, you don't know what you're talking about: if it were'nt for the Friars you would be still hanging from trees by the tail."

I scarcely heard an American say a word against the Spanish Religious Orders. Occasionally one would tell me in a half-abashed way that he had met the son or daughter of a Friar. I had many reasons for thinking that he was frequently deceived. One young American lawyer, who I think was not a Christian, told me that in a legal case concerning a will in Cebu city he found proof of the existence of sixty descendants of a Friar. I myself remember a case in Vermont where the fourteen children of an Irish Catholic who married a non-Catholic wife had nearly one hundred children. I remember the case, because none of these children had inherited the grandfather's faith. Cebu is a small, though populous city: there are not many family secrets. Yet not one desendant of a Friar did I know or hear of in that city which I knew so very well, except the four poor small children of a poor fellow who had been prior of a convento and was then one of the inferior employees of the city council. It so happened, that, although I tried to win back this ex-religious, he never came to see me; nor did I see his children. In fact I never saw but one descendant of a Friar, and even his peculiar origin turned out to be doubtful. And from the method and character of the extreme revolutionists, it is quite possible, if not very probable, that they asserted falsely their own lineal descent from Friars. But that they often pointed out to innocent Americans illegitimate off-spring of religious, I have no doubt whatsoever. In fact, one comes finally to accept the defiant statement of the Dominican Father Herrero, after his captivity amidst the insurrectos,

that the number of religious men living in a manner little worthy of their profession did not exceed half a dozen. The religious orders themselves, including our own Society, addressed a solemn protest against the calumnies to the Spanish King and government, and asked for an official investigation. But their red and yellow banner went down before the Starry Flag, and there was no response from overseas.

In company with the Jesuit missionaries I had occasion to give missions and hear thousand of confessions of men and women in the parishes which the Friars had to abandon twelve or fourteen years ago, I was literally astonished as to the contrast in morals and religious knowledge between then and now. In the Friars' time, everybody knew his religion and practised it; since then, alas, the degree of ignorance in this regard is almost incredible, and, in the words of Archbishop Agius, there has been going on a progress of disintegration. I had occasion also to notice another most remarkable thing, that in places where the people, at least taken generally, had never been opposed to the Friars, they have become so since the clouds of war have rolled away. This is due to an active and general propaganda, chiefly from Manila, by press and otherwise, owing to which there is much more unity of opinion—and not the holiest opinion by any means—a much more general approval of the insurrection than ever existed even during the war.

During the short-lived Filipino Republic, if such existed, many petitions—and the people are not, or were not, accustomed to petition or protest—were sent to Aguinaldo at Malolos to have the Friar pastors returned to their missions in order that the people might avail themselves of the offices of their religion. But Don Emilio, who was acting as Pope and refashioning the Church after his own conception, took no notice.

It is worth while to add the testimony of Frederick Sawyer, a contemporary and fellow countryman of Foreman—"during the many years I was in the islands I had frequent occasion to avail myself of the hospitality of the priests on my journeys. This was usually amongst the Augustinians, the Dominicans, and the Recoletos. I declare that on none of those many occasions did I ever witness anything scandalous or indecorous in their convents, and I arrived at all hours and without notice. As to the young husband's denouncement of them as monsters of lechery I would say that

they were notoriously the most healthy and the longest-lived people in the islands; and if that most unjust accusation was true, this could hardly be the case".—"Let us be just; what British, French or Dutch colony populated by natives, can compare with the Philippines as they were until 1895?" (The inhabitants of the Philippines; London, Samson, Low, Mawston and Co. 1900.)

D. LYNCH, S. J.

THE SCIENCE SUMMER SCHOOL.

Although the science department of Summer School Work in our province has already completed the fifth year of its existence, there are comparatively few, outside of those who attended the meetings of this department, or who happened to be living at the colleges where these meetings were held, who have any knowledge of the work that has been done there by our science teachers. A brief history, therefore, of the Science Summer School may prove instructive, as well as interesting, to the other members of the province and to the many readers of the WOODSTOCK LETTERS.

The first Science Summer School was held in Boston College in 1907, from August 2nd to August 23rd inclusive. Fourteen scholastics, six physics and eight chemistry teachers, were in attendance under the direction of Father John Brosnan. The object of the summer work, as outlined in Rev. Father Provincial's circular letter, was to spend the mornings of "class" days in the laboratories going over experiments in preparation for the year's work, not necessarily studying advanced matter. This arrangement provided excellent opportunities for mastering points in which difficulties had been experienced during the past and for receiving help from those who might have been more successful. The afternoons and evenings could be devoted to private study in one's own room and in planning the course to be given during the year. The order of time was to be the same as at Keyser Island.

The geology teachers this first year were exceptionally fortunate. On holydays, under the experienced guidance of Professor Barton, at that time a member of the staff of the Massachusetts Institute of Technology, they were allowed to take short excursions in and around Bos-

ton to study the geological formation of that part of the country.

Apart from this special study in geology, a few lectures by Father Brosnan on the wet plate process in photography and the carrying out of Father Provincial's wishes in the matter, there were no notable features in this summer school. The plan had been matured hastily and the first year was to serve more as a preparation for those to follow.

During the next school year, much thought had been given to the summer work and circular letters were sent to the science teachers telling them to choose some line of particular study and make it known to Rev. Father Provincial. Suggestions were also invited as to what each one thought would be likely to promote the Summer School idea. The answers received formed the basis of a program which has since then been carried through every year with but slight modifications. These letters also had the effect of bringing the teachers together, each one with his own definite purpose in view.

Among other things, it was thought that Holy Cross College with its ideal location on the outskirts of Worcester would be a good place for summer work. Accordingly, during the next three summers, 1908 to 1910, the scholastics went to Worcester and there carried on their studies.

A few weeks before the opening of the Summer School in 1908, several of the Worcester daily papers heralded the great event of the prolonged sessions of the Jesuit science teachers of the Eastern province to be held at Holy Cross, and gave an outline of the work scheduled to be done there. After the arrival of the scholastics there, reporters frequently came to the college requesting news about the progress of the work and calling for copies of the papers that had been read and synopses of the conferences and discussions. Father Murphy said at the formal opening. "The eyes of all Worcester are turned towards Holy Cross," and indeed such was the case.

During this summer, besides the laboratoay work, conferences both general and sectional, were introduced and visits were made to the neighboring industrial plants, such as the American Steel and Wire Company, the Electric Light and power Stations, etc. These conferences and visits have continued to be leading feat-

ures of summer school work and open a wide field for exchange of views on useful topics.

In the general conferences, held at night on "class" days and usually lasting more than an hour, questions such as methods of teaching, recitations, examinations, purchase of supplies and apparatus, etc., were discussed, while in the sectional conferences, points bearing more directly on the subjects of physics and chemistry were considered by the respective members. One was appointed to open the discussion by exposing his views on a certain question for ten or fifteen minutes, and then the other members took up the question. Much interest and enthusiasm centered about these conferences. A list of the subjects treated will give the reader a better understanding of the nature of these discussions:

General Conferences:

Lecture vs. Text-Book course in Physics and Chemistry . . . . . Mr. Rouke

Recitations: How shall they be conducted in large and small classes? How often shall they be held? . . . . . Mr. Viteck

Examination Board, Individual Colleges . . . . . Mr. Breen

How and Where to Purchase Apparatus and Supplies . . . . . Mr. Wessling

Sectional Conferences:

Laws and Phenomena to be emphasized in Acoustics . . . . . Mr. Brock

Important Points to be emphasized in Electricity . . . . . Mr. O'Connor.

Teaching of Analytical Chemistry: Preparation of tables by the Student . . . . . Mr. Storck

Analytical Chemistry (continued): Value of Preliminary Tests . . . . . Mr. Storck

At the final meeting of this year, suggestions were made for the following year's work. Among the more important of these were, to invite the Fathers who teach sciences to spend some time at the summer school taking part in the discussions and giving the younger men the benefit of their experience; to ask Rev. Father Provincial to appoint one of the members to act as secretary in preparing for summer school work and to be on the look-out for whatever might be of interest to the summer school; to think over a possible science course, including engineering, the cost, etc., so that

data might be available in case a scientific course should be inaugurated in the future.

In 1909, the plan of the previous year which had been so successful was substantially repeated. At the opening conference, the discussions and conclusions of the last Summer School were reviewed and the question of final examinations which had been left was continued to a conclusion. The other conferences were on the following subjects.

General Conferences:

Examinations at end of terms or of divisions of Matter? . . . . . Mr. Brock
The Place Science should occupy in our College course . . . . . Mr. Rouke
The Purpose of Experiments in a Science Lecture . . . . . Mr. Tivnan
The Teaching of Mathematics . . . . Mr. Lynch

Sectional Conferences:

Essentials of Heat (two lectures) . . . Mr. Viteck
Essentials of Light . . . . . Mr. O'Connor
Alex. Smith's Inorganic Chemistry as a text-book for our Colleges . . . . . Mr. Wessling
Laboratory Work in Chemistry . . . Mr. Glover
Report on a Lecture given by Alex. Smith . . . . . Mr. Wessling

Besides these regular conferences, special lectures were given, one each week:

The Discharge of Electricity through Gases. Illustrated . . . . . Mr. Brock
The Critical State of Matter . . . . Mr. Wessling
Fixation of Atmospheric Nitrogen . . Mr. Tivnan

This summer session closed with a resumé of the conclusions arrived at during the three weeks and the further suggestions to catalogue the lantern slides and negatives on scientific subjects, so that all the science teachers might know whence to obtain a series of slides for temporary use. Messrs. Brock, Rouke and Wessling were appointed a committee to draw up a list of necessary and desirable apparatus for physics and chemistry, especially for laboratory work.

In 1910, Messrs. Brock and Rouke, who had been in charge respectively of the physics and chemistry departments during the past two summer, were succeeded by Father Tondorf and Mr. Tivnan. A slight change in the plan of work was made this year. There were no

general conferences. The sectional conferences took place at 8:30 A. M. and lasted, including discussion, for an hour. This change was made in order to give the hour at night for private study.

Following is the list of subjects treated:

Physics:

Teaching of Mechanics. (Specimen class lecture) . . . . . Fr. Tondorf
What Text-book should be used in our Province? What shall we omit from our text-books? . . . . . } General
Component Velocities . . . . . Mr. Kiehne
Center of Gravity . . . . . Mr. O'Connor
Manufacture of Thermometers . . Mr. Mahoney
Surface Tension . . . . . Mr. McHugh
Reflectoscope and Geissler Tubes in Operation . . . . . Mr. O'Connor
Fizeau's Method of Determining the Velocity of Light . . . . . Mr. Kiehne
Teaching of Physics in our Colleges . Fr. Tondorf

Chemistry:

How are we to deal with those Students in the College Course who already have had Elementary Chemistry? . . . . . Mr. Tivnan
Easy Methods for determining Molecular Weights by a Volumetric Process . . . . Mr. Wessling
Methods of Teaching Science in Valkenburg . . . . . Mr. Risacher
Teaching of Science in Louvain and other places abroad . . . . . Mr. Town
Special Lecture on the Halogens . . Mr. Risacher
Special Lecture on Oxygen . . . . . Mr. Town

The fifth year, 1911, opened at Georgetown University on July 28th, and continued until August 22nd, inclusive. On the first day, the two sections, physics and chemistry, under the direction respectively of Fathers Tondorf and Cusick met together in the physics lecture room at 9 A. M. for the reading of the diary of the preceding year, the recalling to mind of the object and scope of summer work and for outlining the plan of the present year. Father Tondorf, in the absence of Rev. Father Rector, welcomed the teachers to Georgetown and placed at their disposal the free use of all the laboratories and their appurtenances. The rest

of the morning was spent in an inspection of the various laboratories and in preparing places for the work each one proposed to do. Father Martin was on hand to show the chemists where to find apparatus and supplies and also to explain the various improvements and projects in his department, which were in progress under his personal supervision. He was also at their service during the entire season.

According to custom, the mornings of "class" days were spent in the laboratories in preparation for the work of the coming year. The usual holidays and hours of recreation were allowed, but the morning recreation hour of "class" days was omitted and only occasionally were full holidays taken advantage of. The afternoon, as well as the morning, was quite frequently spent in the laboratories.

There was no regular specified course in either of the departments. Some of the chemists worked on analytical chemistry, others on organic and others again on experiments in general chemistry. For the first few days, the physicists had practical experience in the setting up of one of the seismographs, the gift of a recent graduate to his Alma Mater, in the new observatory which Father Tondorf had prepared. In this work, they were ably assisted by Father Goesse, of the Missouri Province.

As in former years, a number of informal lectures and conferences followed by discussions were held, and were attended by all the members of both sections. The lecture and discussion, as well as the conferences, began at 8:30 and were followed with close attention and interest.

Following is a list of the subjects treated:

Teaching of Science in our Colleges . Fr. Cusick
Multiple Unit Control on Electric Railways . . . . . Mr. Town
Fitting up of a Laboratory and Purchase of Supplies . . . . . Fr. Tondorf
Some Poisons and their Antidotes . . Mr. Shaffrey
Teaching Mathematics in our Schools and Colleges . . . . . Fr. Tondorf
The Gnome Revolving Cylinder Engine for Aeroplanes . . . . . Mr. Mahoney
Wireless Telegraphy . . . . . Mr. Lynch
Theory of Ionization: Specimen Lecture in Chemistry . . . . . Fr. Cusick

All the lectures were illustrated with diagrams and where possible, with actual experiment. Mr. Lynch had set up a wireless telegraphy station. He had received some of his apparatus as a gift from the official in charge of the government experiment station

During the last week, Father Coyle came from Holy Cross College to place the benefit of his experience in teaching analytical chemistry at the disposal of the chemistry teachers. He gave three informal talks of two hours each in explanation of his "Notes on Analytical Chemistry" which are in use in nearly all of our colleges, and in solving difficulties met with in the course of the year, or in suggesting new and better tests. In the first talk, Father Coyle took up the subject of basic analysis; in the second, acid analysis and in the third, preliminary analysis and the analysis of unknown substances. These talks were very interesting and helpful to all.

It is one of the purposes of the summer work to visit those places where the theories of physics or chemistry may be seen in practical operation. Washington affords many opportunities of this kind, among them being the Library of Congress, the Smithsonian and National Museums, the Bureau of Chemistry, the Agricultural Department, the Bureau of Printing and Engraving, the Government Wireless Telegraphy Experiment Station, the power houses of the Traction companies and the Filtration Plant.

Early in the month some of the scholastics made application and received cards entitling them to borrow books from the Library of Congress and also to admission to the book stacks, where they might become acquainted with and examine the countless books on their subjects which were to be found in the Library.

In all the places visited, when our position and our object were understood, we found the attendants especially willing and ready to show us all that was to be seen. In the bureau of Printing and Engraving, the chance meeting with a friend was our means of obtaining a permit to visit each and every one of the departments. At the filtration plant, the superintendent, Mr. Reynard Jones, conducted a party over the works, explaining the entire process and answering all our questions. He is assisted by two other men who conduct the bacteriological and water analyses. All three are graduates of the Massachusetts Institute of Technology

and besides doing their ordinary work are engaged in private research work. (Mr. Jones was recently brought into the Church by Father Tondorf and Mr. Ferguson, one of the assistauts, is now under instruction.)

On our last night, Rev. Father Himmel, the Rector of Georgetown University, addressed the teachers telling them of another occasion when he addressed a body of secular science teachers, some of them the most prominent men in the country in their profession, pointing out the difference between our motive in teaching the sciences and the motive of secular teachers in the universities, and encouraging us in the pursuit of our work. After Father Rector's departure a vote of thanks was tendered to him, to Fathers Tondorf, Cusick and Martin and to all who helped to make the stay at Georgetown pleasant and successful. Mr. Daly, of Woodstock College, gave an illustrated lecture on the Philippines and the work of our Fathers there and the science department of the Summer School adjourned until 1912.

FRANCIS A. BREEN, S. J.

RETREATS FOR LAYMEN

St. Mary's College, Kansas.

An account of the retreats for laymen at St. Mary's College, Kansas appeared in the *Letters* last year. However, the rapid growth of the movement, coupled with the Reverend Editor's request for a report of the retreats held during the past summer, gives ground for the hope that the present paper may be of some interest to Ours. At the out set it may be well to remark that St. Mary's is a boarding college and not a House of Retreats. A few years ago, upon the completion of a large dormitory building, Loyola Hall, which contains about one hundred and sixty living rooms for the students, it occurred to superiors that this structure as well as the students' dining rooms, chapel etc., could be utilized for the laymens' retreats during the vacation months of July and August. Accordingly the first retreat was announced for July, 1909. As the attendance was thirty-four, the results were deemed sufficiently encouraging to continue the work. A second was set for July, 1910, and the attendance inceased to ninety-three. It then became evident that the movement was decidedly past the ex-

perimental stage, and that steps must be taken to accommodate a greater number during the summer of 1911. Three retreats affording an opportunity to one hundred and fifty or there abouts to make the Exercises were considered ample provision for the past summer. It was thought advisable also to limit the number to bands of fifty or sixty for these separate retreats. The first one of the 1911 series was held towards the end of July with an attendance of sixty-two. The second took place in the beginning of August, and had an enrolment of eighty-six. The last was held during the latter part of the same month with an attendance of one hundred and one. The applicants were so numerous that the idea of limiting the numbers was abandoned.

From these figures it will be seen that the attendance has been virtually tripled during the three seasons,—thirty-four for the first year, ninety odd, the second, and upwards of two hundred and forty for the third. Surely no stronger proof that the retreats for laymen supply an actual want can be required than the surprising growth of the movement. The numbers, the rate of increase, the generous co-operation of the participants, their eagerness to return the next year, and bring others with them are facts eloquent beyond words. No special efforts, no new methods of advertising the work were employed here at St. Mary's during the past year. As happens elsewhere, it would seem that every man who makes a retreat, goes forth an earnest worker for the cause, a genuine apostle. An instance or two in point may be of interest: A travelling salesman, whose headquarters are in St. Louis, was present at the first retreat in July, 1909. In 1910, he returned again bringing with him several "converts," "picked up," as he himself says, from various places within his territory. This year he made the second retreat of the series. He had sent ahead some of his recruits for the first. During his own retreat he discharged the duties of bidellus, and it occurred to him that it might be of some assistance to the Rev. Director, were he to return to act in the same capacity during the last retreat. His proffered services were readily accepted, and for a second time during the summer he went through the Exercises. As one of his customers, who is likewise one of his "converts", put it: "Mr. N. has been carrying two lines ever since he made that first retreat in 1909. He 'talks shop' just long enough to get my order. The rest of his conversation is retreat.. I held out for a year, but surrendered

at last, and enrolled for the first retreat this year". Although Mr. N. states that he "picks up" his recruits, still the phrase is apt to be misleading. In justice to him it must be observed that he goes about this work in a very intelligent and business-like way. He makes it a point to seek out the most influential, the most thoughtful catholics in the various localities that he visits, and endeavors to enlist them in the "cause". As the greater part of his business territory lies within easy reach of St. Mary's, his labors are all the more fruitful.

An attorney from a near-by city, Mr. F. attended the July retreat. His wife is a non-catholic, and his father-in-law for years has been greatly opposed to the church. In fact his prejudices have been a source of friction and domestic unhappiness. With the approval of the director, Mr. F. determined to persuade the old gentleman to make a retreat. He entertained little hope of bringing about his conversion, but wished rather to put him in the way of knowledge of the faith, of placing him in closer touch with our holy religion with a view of breaking down his prejudices, and thus removing what seemed to be the greatest obstacle to Mrs. F's conversion. When the next retreat opened, Mr. F. was on hand, bringing in tow the refractory father-in-law. The spell of the Exercises proved irresistible. The old gentleman's prejudices were not only softened, but rooted up. At present he is well on the road that must eventually lead him into the "one fold".

In all about ten non-catholics were present at the retreats during the past summer. Among others was a professor of Germanic literature from an eastern university. Cultured and scholarly, he is an Episcopalian of the most advanced type. He came upon the invitation of, and in company with an intimate friend, a Catholic. It appears that he was influenced not merely by a motive of examining the teaching of the church, but also by a desire to spend a few days in prayer and recollection. He reasoned that if a retreat, a time devoted in a systematic way to the study of one's spiritual needs, was a good thing for a Catholic, it must be a good thing also for any christian. Before leaving he remarked that he believed that "the net of Peter would catch him in the end". The presence of non-catholics however offers certain difficulties.. If they come with a view of seeking admission into the church, the time is hardly opportune for giving them the kind of instruction they require. Besides with their questions and difficulties they take

up much of the time and personal direction that could be devoted to the catholic exercitants, and apparently with greater profit.

An encouraging feature of the retreats recently conducted at St. Mary's was the presence of a comparatively large number of young men. This fact was commented on frequently even by the older men in attendance, some of whom were heard congratulating the younger generation on the opportunity that they had taken advantage of, regretting at the same time that a similar privilege had not fallen to their own lot at an earlier period of life.

Under the circumstances the question naturally presents itself. Is it advisable to establish, or provide a House of Retreats separate and at some distance from the college. The numbers and the striking increase would seem to warrant such a step. On the other hand, in the judgment of many who are concerned in the work, a material element that has contributed largely to the success of the retreats here is the college itself and its traditions. Whatever prestige it enjoys as an educational institution in the middle west, its history and memories of the old mission days, as the home of the zealous missionaries, who evangelized not only the native tribes but the pioneer whites as well of this western land are factors that undoubtedly must be reckoned with in summing up the results of the retreat work of to-day. Moreover, as was mentioned above, the buildings occupied by the students during the school year are suited in every way for the accommodation of the exercitants. The building in which they are lodged is conveniently situated to the "Immaculate", the Gothic chapel recently erected by the alumni and sodalists. Besides, the college grounds, the natatorium, tennis-courts and gymnasium, which are at their disposal during the hours of recreation, and which minister much to their comfort and enjoyment, could hardly be had in connection with a House of Retreats. Then too, the fact that the retreats are made in a religious house, that they have the opportunity of mingling with the members of the community appears to be an experience that the exercitants appreciate very much. Finally as the student body is drawn from more than twenty different states, and as a number of those, who have made the retreats, owe their presence here either directly or indirectly to the students, it is easily seen that the school itself is destined to play an important part in the development and spread of the

work. The "register" of the retreats held this year numbers representatives from a dozen states of the middle west and southwest. Milwaukee in the north, Memphis, Tennessee in the south, and Pueblo, Colorado, in the west sent their delegates to the gatherings.

Much that is interesting and edifying may be found in the replies to the notices or invitations sent in by the exercitants. A "near-octogenarian" wrote: "I had one son at the first retreat this year, one at the second. I hope to attend the next myself and bring my youngest boy with me". It is worthy of mention that a journey of almost two hundred miles in August heat did not keep the old gentleman from being present. Another in sending in his acceptance, added: "I feel as if the notification of the coming retreat, which has just reached me, is not merely an invitation to return this summer; I shall regard it as a summons to report on my spiritual progress during the past year. I fear that it has fallen far short of my expectations, but I want to keep on until I have learned how to meditate".

The following written several weeks after the retreat referred to was over, in a characteristic way reveals an experience that doubtless was common to many: "Disinterested as I was on the first day, I candidly acknowledge that I was warmed over on the second day, and reached fever heat on the third".

It is not our purpose in these notes to attempt a detailed description of the effects of a retreat upon the exercitants. To realize such effects one must for a time breathe the atmosphereof the retreat itself, observe the men as they go through the various exercises of the day, and meet and converse with them during their hours of recreation. When one is brought thus in close touch with the work, he instinctively applies to this most recent undertaking of the Society in America those prophetic words of Paul III in reference to the Constitutions, "Digitus Dei est hic".

CLEVELAND.

There is not much to be told about the laymen's retreats at St. Stanislaus'. They are not on a very large scale so far, still there has been a steady increase year by year in the number of exercitants, and the outlook is one of bright promise. The Tertian Fathers occupy the house for ten months, during which of course we cannot provide accomodations for any considerable

number of men. Hence the larger retreats can be had only in July and August. We had our third season of retreats for laymen last vacation. We began three years ago with two retreats and a total of eight retreatants. One retreat was given in English and the other in German. The next year we had three retreats with forty exercitants. Two of the retreats were in English and one in German. This last Summer there were four retreats with sixty-one exercitants. Three retreats being in English and one in German.

While men of all classes come to these retreats the greater number is of those who work for a living: salesmen, clerks and those who work at the trades. When they meet for the retreat it is edifying and encouraging to note how all feeling of class is laid aside. Their intercourse is democratic indeed in the primitive Christian way, and although their opportunities for conversation are very limited, since they are quite separate from each other and in silence during the exercises, a truly christian spirit of union seems to have grown up. They surely have caught something of that which brings together all conditions and characters of men and makes them one in pursuit of the predominant purpose of a christian's life. In fact the larger number of the Cleveland men who made the retreat last year formed a sort of league, following the example of a number who had come from Toledo to St. Stanislaus' the year before. Their aim is to keep alive the sentiments and the graces of the retreat and to induce and encourage others to join the league and make the retreat with them each succeeding year. They meet once in three months and are solidly interested in the work. It is hard to estimate the effects of the exercises upon these men, but they must be salutary and lasting to produce such earnest cooperation.

"The retreat," said one, "changed all my views." Another declared, that one retreat seemed to do more good than five missions. "I learned more during that retreat than ever before," and a third one, indicating in his way the success he hoped for, remarked, that he was not a great sinner, still he wanted to become a better man; and therefore he had made up his mind to make the retreat. A proof of their earnestness is the fact that nearly all of those who make the retreat return the next year.

It is difficult to reach laymen who have never had the experience and who can hardly be made to understand what a retreat is like, or what good it will do. Some effort has been made to interest them in various ways particularly at the time of the Corpus Christi procession, which has been held on our grounds out here at St. Stanislaus' during the last two years. There was a large attendance of men and the advantages of the retreat were earnestly put before them. Cards of invitation were distributed. Still the response is slow and the best work in bringing exercitants to us is done by the men themselves.

Once a man has made a good retreat and has really appreciated the blessings it has brought him, nothing can exceed his zeal in encouraging others "to come and see".

The retreat itself is placed at the end of the week so that working men can arrive at St. Stanislaus after their work on Thursday, and can return to the city on Sunday evening, ready to go to work again on Monday morning, thus losing practically but a day and a half of their working time. This arrangement has proved very satisfactory.

The whole of each day of the retreat is taken up with various exercises of piety. The following is the order of the day.

A. M.		p. M.	
6	Rising.	1:30	Visit to the Bl. Sac.
6:20	Prayers in common.	2	Stations of the cross.
6:30	Points of morning meditation.	3	Conference.
7:15	Mass and breakfast.	4	Lunch.
9	Beads.	4:15	Spiritual reading.
9:30	Visit to the Bl. Sac.	5	Meditation.
10	Meditation.	6	Supper.
11	Free time.	7	Benediction.
11:30	Thos. a Kempis	8	Short instruction on the commandments, examen of conscience and night prayers, after which the men are free to retire.
12	Dinner.		

Many rise earlier than the appointed hour, for the purpose of hearing the Masses said before the time of morning prayers. The director himself leads in the prayers; and when they are finished, he gives the points of the morning meditation, a practice which was thought expedient here. The beads at nine o'clock are

recited out of doors and in common, one of the men leading. At eleven-thirty the men assemble in the Chapel where the director reads some appropriate chapters of Thomas a Kempis.

A way of the cross has been erected along one of the pathways in the woods near the cemetery, hither the exercitants march each afternoon at two o'clock with some Father to conduct the exercise. Each man is provided with a book so that he can follow as the priest reads. The spiritual reading at 4:15 o'clock is made in private for half an hour. The books supplied to the men are chiefly the lives of the Saints or books of simple piety. Besides this spiritual reading, of course, there is reading in the refectory at each of the meals. The books principally used were, Vaughan's Dangers of the Day: Butler's Lives of the Saints. For the German retreats' von Hammerstein's Character Builder, a work peculiarly suited to the men and the work of the retreat and which, if translated, would prove very valuable in all work of this kind.

There is but one examination of conscience daily, and this is presided over by the director. The men are free to retire after the night prayes which follow the examen, but many devoutly remained in the Chapel and were present at Litanies with the community.

A very noticeable feature of the German retreats was the singing of hymns, when ever the circumstances of an exercise made it appropriate. It was inspiring to hear the strong hearty voices of men echoing through the woods, as they paused during the saying of the beads at one and another of the many little shrines erected along the paths in honor of our Blessed Lady.

So too when they made their visits to the Bl. Sacrament they added to their thoughts and prayers of interior adoration and petition a hymn of devout praise that increased the interior spirit not only in themselves, but in all of us who heard them. The first retreat this year began on the evening of July the 6th, and closed on Sunday afternoon at 4 P. M. Fourteen made the retreat. Father Gettelman directed it, he had kindly volunteered just before his departure for Japan.

At the second, a German retreat, there were twenty-four: Father F. Betten gave it.

Only seven made the third retreat. The last but not the least of the retreats of this Summer was that of the Mass servers of St. Mary's, Cleveland. Their association is under the patronage of St. John Berchmans, the

Brother Sacristan is the moderator. Young men of the parish up to twenty years are members. This year they freely resolved to forego the annual picnic and to make the retreat instead. Father A. Haukert of St. Mary's, Cleveland, gave the retreat.

Silence was perfectly kept. Promptly they obeyed the call of the bell; they came to consult the Fathers about their difficulties, they wanted to be taught how they could manage to meditate during the coming year etc. In short all were most edifying. They left with the expressed resolution: "Next year we shall be here again".

It is perhaps worth mentioning in connection with the laymen's retreats' that the priests of the Columbus Diocese have made their retreats at St. Stanislaus' for the last three years. About sixty come each year. So that although we have only the Summer vacation for the work of the exercises we are not left altogether idle.

INDIAN CATHOLIC MISSION PROSPECTS.

Of the three great Mission fields of the 20th Century —India, China and Africa—India stands first with regard to the number of Catholics and second with regard to population; but India and China are equally poor in *foreign missionaries.* The following data[1] are for 1906 or so:—

Total population:

	Africa	China[2]	India (1911) (*Without Ceylon*)
	130,000,000	400,000,000	315,000,000
Catholics	1,499,000	1,496,000	2,310,000
Foreign Priests	1,843	1,346	992
Population per foreign priest	70,500	297,000	317,000
Foreign societies	25	11	11

The destiny of the Catholic Church in India lies in the hands of Providence, but human cooperation has a share in shaping it. Hence the present study.

[1] For general references see the bibliography at the end.

[2] B. Wolferstan S. J. *Catholic Church in China.* London, 1909, p. 449, data for 1907.

THE FACTORS TO BE CONSIDERED.

Actually two thirds, 70 per cent of the people of India, are Hindus; one fifth, 21 per cent, Mahomedans, 3 per cent, Buddhists, and 1 per cent, Christians. This 1 per cent of Christians is roughly ranged as follows: 5 in every 9 are Catholics, 3 are Protestants and almost 1 is a Syro malabar schismatic. So much for actual numbers.

When we come to the underlying principles and methods of religious propaganda, the problem is a complex one.

1) We must reckon with that two-edged sword, the material civilisation of Europe coupled with secular education, that easily leads to rationalism and indifferentism.

2) As to Hinduism, it may not be called a strictly missionary religion; it is rather a vast social fabric cemented with the mortar of caste and custom and gradually absorbing and moulding semi and non-Hindu tribes by introducing among them its caste-system, languages and religious ideas—its pantheistic fatalism, the belief in transmigration. and all that paralyses and handicaps initiative for social and moral reform.

3) Mahomedanism, a great proselytising power in the palmy days of the Moghul empire, multiplies now chiefly by a high birth-rate. "The most careful Government inquiry in the great Mahomedan centres has failed to discover any extensive proselytism in recent times".

4) The sole really active propaganda is the Christian.

ITS PRESENT STRENGTH AND RATE OF GROWTH.

The 400 years of Catholic Mission labors have yielded two million and a half of Catholics, and the 100 years of Protestant labors one million and a half adherents. If we recollect that the Catholic, not the Protestant, Missions had to stand the fall of the French and the Portuguese Powers in India, the rise of the Dutch, the suppression of the Society of Jesus, the consequences of the French Revolution, the persecution of Tippu, Sultan of Mysore, and the Goanese schism, we shall find these results gratifying. They are less so if we limit our inquiry to the 19th Century.

It may be shown from the census of 1901 for British, Feudatory, French and Portuguese India that the number of *Indian Catholics* in March 1901 was 1,410,000,

exclusive of the Syrian and Ceylonese Catholics. On the other hand, by retrospective statistics, from the data of the the abbé Dubois[1], L. E. Louvet[2], Mgr. Laouenan[3], A. Brou[4] S. J. and others, we may, by a conservative approximation, assume the number of Catholics for 1810 to have been about 400,000—some put more—exclusive also of the Syrians and the Ceylonese. At that time the Protestant Missions were in a dying state. The number of descendants now living of those 400,000 Catholics cannot be determined. The true average increase of the Indian population has been 6 per cent every 10 years, between 1881 and 1911, according to revised census estimates[5]. At this rate the descendants of the Christians of 1810 would number 668,000 in 1900, leaving a balance of 742,000 Catholics as the fruitage of the 19th Century, against the 868,000 *Indian Protestant* adherents, also in 1900. The conclusion therefore is forced upon us that *the combined Protestant sects have made as many, if not more converts in India in the 19th Century than the Catholic Church.*

The actual rates of increase are also very different. In the last 20 years, (1890–1910) the Catholics (Latin and Syrian) of India and Burma have risen from 1,600,000 to 2,310,000 with a gain of 44·4 per cent. In 17 years, (1890–1907) the Protestant adherents have risen from 649,000 to 1,472,000 with a gain of over 100 per cent[6]. The latter number seems incredible. It is still liable to the Indian Government Census control (to be published in 1912;) and it embraces all *adherents*, a very elastic term that may apply to all "hangers-on". At the instance of Continental sects, Protestant statistics *begin now* to distinguish between *mere adherents and baptised*, and this affords us a much fairer standard of comparison. Cancelling, then, the Catholic catechumens and the Protestant simple adherents, we obtain 2,220,000 baptised Catholics (1910) against 917,500

[1] *Letters on the state of Christianity in India;* London, 1823, p. 54-56

[2] *Missions Catholiques du XIX siècle.* p. 170-201

[3] In Launay, A., *Histoire des Missions del' Inde;* Paris, 1898, I. p. 109

[4] *Etudes*, Vol. 116 p. 263-265

[5] *Census of India*, 1901, I. p.80, and provisional results of 1911.

[6] *Statistical Atlas of Christian Missions;* Edinburgh. 1910, p. 63. If the present rates of increase are maintained, the non-Catholics of India will out-number the Catholics *before 30 years*, as they will be 5 millions against 4½ only.

baptised Protestants (1907.) Useless to mention that "Protestant" is only a convenient term to denote a number of heterogeneous, non-Catholic and at times anti-Catholic sects[1]).

We omitted all through the island of Ceylon, which forms a separate Crown Colony. There, Protestantism is decidedly on the wane as appears from a glance at these figures:–

	1881	1901	Increase per cent
Total population	2,760,000	3,566,000	29·2
Catholics	208,000	287,000	47·3
Non-Catholics	60,000	61,820	3·0

The Catholics of Ceylon number to-day (1911) 318,-044, marking an increase of over 52 per cent in 30 years, and the Protestants numbered, in 1907, only 49,990, of whom only 26,000 were baptised.

So much for the quantitative aspect. There remains the qualitative aspect of the case, the methods at work and the people concerned. The following notes must suffice.

THE FIELD TO BE EVANGELISED.

From the missionary viewpoint the people of India comprise these groups:

a) *The group hardly reached so far*, i. e. the Mahomeddans, the English educated Hindus and the higher Hindu Castes.

b) *The group inadequately reached*, i. e. the larger body of middle class Hindus steeped in the Caste system and the sum total of beliefs called Hinduism.

c) *The group best approachable and approached*, i. e. the 60 or 70 million Dravido-Mundas of Madras and Bengal, the aboriginal and hill tribes spread all over the country and the large aggregate of out and low castes, of semi-Hindus and semi-Buddhists. They form *one third of the population* and following the line of least resistance, both Catholic and Protestant Missions work among them with the best results.

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[1]) Their operations have been described, in the words of Lord Curzon, to be "as random as the winds of heaven, simultaneously let loose from the Æolus-bag of all the Churches in Christendom". To those outside they present *a divided front* and well may thoughtful Orientals ask at times: "*what sort* of Christianity should we embrace?" See B. Wolferstan, S. J. *Catholic Church in China*; London, 1909, p. 1-42.

THE MISSIONARY METHODS AT WORK.

They may be grouped under four heads: *evangelistic*, *educational*, medical or *philanthropic* and *literary*. A few words on each. And first two factors are predominant: men and means. It may safely be asserted that, given both these elements, the church would increase by leaps and bounds. The former great communal movements, "*mass conversions*", could still be provoked and promoted were it not for the fear of overtaxing the shepherding resources of the Mission staff.

As to finances, suffice it to say that the annual budget of the Protestant Missions is six times larger than the Catholic; but so also is their expenditure, owing to wastage and difference of organisation. Anyhow Protestants are ahead in making their indigenous Churches more and more self-supporting and self-propagating; witness the Rs. 600,000 or $195,000 annually collected in India and Ceylon[1] and the twelve Native missionary agencies now at work. The contrast is more striking still with regard to:–

THE MISSION PERSONNELS.

It will be seen from details given below[2] that the Indian Catholic Mission agency numbers now 7,419 persons *exclusive of teachers and others*, the Protestant agency 38,775 *inclusive of teachers, bible women etc.* Here is an abnormal disproportion and one that tells on future results.

The point at stake, moreover, is not one of numbers only. The Protestant theory and practice of care of souls is so simple and incomplete that for two given equal numbers of faithful the Catholic staff should be four times larger than the Protestant[3]. Convert making is, for us Catholics, the shorter part of the work; taking care of converts is the more laborious; for we hold that

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[1] Exclusive of $571,000 or Rs. 1,760,9000 of Government grants to the Churches of England and Scotland in India every year chiefly for the troops and civil servants.

[2] p. 39.

[3] Find e. g. the Protestant equivalent for the output of energy of a certain Jesuit Mission in Southern India which, with hardly 100 priests in active service, has lately *in 12 months* administered *15,600* baptisms and 2, 400 extreme unctions, heard 965,800 confessions, blessed 2,620 marriages, directed 111 sodalities and gave 174 missions or retreats and distributed 1,302,600 holy Communions.

"the steady improvement of the soul is the soul of all improvement". Unhappily, the cancelling from the strictly evangelistic force of all the priests engaged as vicars, or professors, or military, school and railway chaplains, further of all the Brothers and Sisters employed as educationists reduces very much the missionary personnel for non-Christians.

Moreover the Catholic agency is not equally active throughout. Let us take as index of efficiency the number of conversions annually made[1]. In the quinquennium 1904–1908, only 3 out of the 34 Missions of India and Burma showed the annul output of over 1,000 converts so far as returns go. Calcutta (Belgian Jesuits) headed the list with 3,044 converts *per annum*; next came Trichinopoly (French Jesuits) with 1,547 converts and finally Madras (Mill Hill and Irish clergy) with 1,188. Eight other Missions had between 500 and 1,000 converts per annum, i. e. Quilon had 957, Verapoly 895, Nagpur 871, Pondicherry 821, Mysore 614, Hyderabad 512, Bombay (German Jesuits) 507 and Southern Burma 500. But 11 Missions had only between 200 and 500 converts per annum, and 12 worked at the rate of less than 200; and making the average, it turns out that 23, or fully two thirds of the Missions of India and Burma (not Ceylon) made each only 200 converts per annum. This is only a statement of facts without the explaining circumstances.

Coupled with the actual inadequacy of the Catholic personnel there is in sight a serious

LIMITATION OF RECRUITING PROSPECTS.

The Portuguese disestablishment laws affect adversely 4 large Indian Catholic Missions. The state of France entails danger for the 10 French Missions in India; for, some French Novitiates of the Society of Jesus are now half empty, and even the Paris Seminary of Foreign Missions can now send only one man every year to each of its 33 Asiatic Missions[2]. The 2 or 3 Belgian Missions in India cannot reasonably be enlarged at the expense of the Congo: finally the 6 Italian Missions will suffer from the anti-Christian tendencies of Italy. So then 23 out of the 35 Indian Catholic

[1] *Madras Catholic Directory*, 1910, table, p. 1 and 252-258.

[2] In 1908 it sent out 25 and in 1909, 37 missionaries; the report for 1910 shows no improvement of prospects.

Missions, including Simla, nearly two thirds, will find recruitment from Europe difficult. One may doubt whether the 39 American, 37 English and 12 German Protestant societies now at work in India have brighter prospects; for, both in Europe and in America, Protestantism has reached a period of decomposition and decay. But they possess a large Indian agency and spare no pains in its upkeep: in 1907 they had 141 theological and normal schools and training classes with 3,750 students as against 48 Catholic institutions for priests and brothers and 40 for Sisters; details for other Catholic training schools not being forth-coming.

To one writing in the Indian Missions the adoption of some remedial measures like the following seems imperative:—

1) More collective, persevering intercession for the Missions in India, since "*Everything is granted to prayer.*"

2) The infusion into the indigenous Catholics of the missionary spirit that makes for self-support and self-propagation.

3) The multiplication and enlargement at all costs of indigenous seminaries, novitiates and normal schools for teachers and catechists, and the making feeders to them of all our Catholic Boys' and Girls' Schools more than ever up to now.

4) The preaching of "*crusades*" in the seminaries and colleges of the West for an enterprize of such surpassing interest as may justify the noblest enthusiasms and call for the consecration of talents, money, time and life itself.

5) The calling in of more missionary societies. The present 35 dioceses cover the whole of India on the map, not in reality. Not one third of the territory is adequately occupied, and two thirds form mere protectorates or possible spheres of future influence. Up to last year, Allahabad, with 38 million inhabitants was the largest diocese in the world, next to the Kiangnan Jesuit Mission with perhaps 50 million souls. It has lost little by the creation of the new see of Simla, and has actually only some 30 priests and 9,000 Catholics. There is room in India for nearly ten times the present number of Missions, and they will even then be larger still than the dioceses of Western and Central Europe, the average actual population of each Indian Mission being 9 millions.

THE EDUCATIONAL AGENCIES.

First a brief array of figures will help to a true perspective. Provincial Governments, municipalities and private bodies, all have their share in education. One third, 53 in 161, of the Arts Colleges and half, some 9,000, of their pupils belong to Protestant or Catholic bodies. In secondary schools, excluding those mainly for Europeans and Eurasians, between 5 and 6 per cent of the pupils are in Mission Schools. Finally about 12 per cent of the pupils in primary Schools are in Christian hands[1]. For the relative share the Protestant and Catholic Missions have in the work, an educational summary will be given below[2]. All government institutions are neutral: but Christians, Hindus and Mahomedans may teach their religions in their own schools.

As to *Catholic* education, one fourth of the primary pupils of Catholic schools are in the five Indian Missions of the Belgian, French, German and Italian Jesuits. For college and secondary education these same Missions are undoubtedly in the forefront in such important centres as Bombay, Calcutta, Darjeeling, Mangalore and Trichinopoly. —But in this great British dependency where all higher education is in English, who would have more advantages than the English speaking provinces of the missionary Societies?

Not all missionary societies, moreover, are expert educationists. Yet, education at all its stages is an important wheel in the mechanism of missionary methods and the awakening of Asia. The development of India, China and Japan is a leading feature of the 20th Century, one that involves changes in the course of the world's history.

The case of India is peculiarly interesting:—

1) More than in other countries we need *educated Catholics.* In this critical time of transition, when theistic and theosophic revival or reform movements are whitewashing Hinduism so as to dispense with Christianity, when the cries for *Swadeshi* or country preference of the native economist and for *Swaraj* or autonomy of the political agitator are growing louder, the part influential Catholic laymen have to play becomes increasingly important.

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[1] In 1901 there were, in the 97,850 elementary schools, 137,000 pupils under Catholic, and 242,000 under Protestant management, and 2,825,000 were under Government and other bodies.

[2] p. 39.

"It takes *a soul*
To move a body; it takes *a high-souled man*
To move the masses."

2) We need a hold on *the educated Hindu classes* if ever we attempt to convert them. So far indirect Christianisation goes on to some extent and our pagan former pupils have proved very serviceable to Missionaries as Government officers and in positions of trust. But much remains to be done.

3) We have *great educational opportunities.* In Japan golden occasions have been lost and future efforts handicapped. In China matters are in a critical state and may take a wrong turn. But in India the field is free. Grants are given to all missionary institutions by the Indian Government "in aid of salaries and for furniture, buildings, appliances, books, scholarships and special needs according to equitable tests of efficiency depending on the number of scholars in attendance, the qualifications of the teachers and the nature of the instruction given." The grant-in-aid system does honor to British statesmanship in India.

And what are the fruits of Christian Mission education? The highest educational officer in Southern India wrote in a recent report to Government:—

"If the Native Christian community pursues with steadiness the present policy of its teachers, there can be no question that, with the immense advantages it possesses in the way of institutions, in the course of a generation it will have secured *a preponderating position* in all the great professions, and possibly too in the industrial enterprise of the Country."

PHILANTHROPIC AND LITERARY AGENCIES.

Under the first of these heads come 180 Protestant orphanages with 13,400 inmates, and 200 Catholic ones with 11,350 inmates; further 572 Protestant institutions —hospitals, dispensaries, leper asylums, refuges etc., against 81 Catholic ones: the latter number being certainly incomplete. In the terms of a Hindu (pagan) paper of Madras: —

"The Christian religion is truly fruitful in practical philanthropy to an extent unparalleled in the case of any other religion. . . By its side, the most ancient religious and grandest philosophical systems of the world sink into insignificance as a motive for philanthropic action."

When a severe famine followed by strong outbreaks of cholera made a large harvest of victims in the Kingdom of Travancore, the then Dewan (prime-minister), Madava, has recorded his experience in these words:—

"Nothing can be a nobler spectacle than that of a people thousands of miles removed from India contributing so liberally to the relief of suffering here."

The pagan world admits no less the impelling force which takes from their homes those noble workers who come to teach their Eastern sisters in school and zenana or to help in hospitals and plague camps.

"The Christian Missionary, says a Hindu paper, must be esteemed to be one of the greatest benefactors of our country. They have honey-combed the land with Girl's schools. . With the wonderful aggressiveness characteristic of their vigorous race, a body of devoted women have come to live in India, to minister to the sick and to educate the ignorant. It is a matter of standing reproach to us that we are not able to do half as much as the Christian Missionaries are doing for us. It is we, the men of India, who have to bear the blame."

As to literature, the protestant scale of action is simply beyond comparison[1]. Their organization comprises *great central European and American offices*, chiefly Bible and Tract Societies, which have as yet no counterpart in the Catholic world. Thus the *British and Foreign Bible Society* (London, 1804) has now seven Auxiliary Branches in India, Burma and Ceylon; the *Religious Tract Society* (London, 1799) nine Branches and the *Christian Literature Society for India*, (London, 1858) eight Branches. The 49 Protestant Mission Presses issue now annually nearly six million bibles, gospels, books, tracts, handbills, flysheets, magazines etc., etc., —a remarkable deluge of print for a country in which, at the census of 1901, only five per cent of the people (53 *per thousand*) could read and write. The Catholic Mission Presses, on the other hand, number less than 20, work at a lower rate and with a printing and circulation of copies unknown. They aim mainly at Catholics, whereas Protestant literature is for all— Christians, Hindus, and Moslems—though not to the same amount for each section,

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[1] Cf. *World Missionary Conference, Edinburgh, 1910*, Commission III p. 331—364, and II p. 234—265.

TEN YEARS OF PROTESTANT PRESS WORK,
In India, Burma and Ceylon.
(*Totals for the period 1891–1900*)

	Scriptures	Other publications	Totals.
No. printed	5,199,946	53,622,183	58,822,129
No. circulated	5,849,440	61,951,253	67,800,693
Sales (in Rs.)	445,944	1,956,619	2,402,563
Tot. income Rs.	1,810,207	2,382,596	3,192,803

This makes *nearly six million publications printed per annum*[1], with a total income from sales, grants and subscriptions, at 32 cents the Rupee, of $102,170 *per annum*. Half the number of "*Scriptures*" consists of Scripture Portions, chiefly *pice* gospels, sold at half a cent each.

SUMMARY OF FINDINGS AND INFERENCES.

Summing up our review of the Catholic and Protestant missionary agencies in India, little doubt remains as to which side has, humanly speaking, the brighter prospects. A more comprehensive view of the Asiatic Missions does not improve the outlook.

Important notes:

1) In the following two summaries[2] the Catholic Mission Personnel includes *only priests, brothers, sisters and catechists*; the Protestant data include also all teachers, even pagans and all physicians and preachers down to bible-women and colporteurs.

2) Judging from what we know of India, *the Catholic data*, except those for priests, are *incomplete and rarely synchronous.*

THE CHRISTIAN MISSION PERSONNEL.

		"Ordained"	Total Agency
China,	Catholic	1,938	13,980
400 millions	Protestant	1,423	16,257
India and Ceylon	Catholic	2,804	7,419
320 millions	Protestant	2,633	38,775
Japan,	Catholic	173	1,140
50 millions	Protestant	779	3,174
Korea,	Catholic	56	113
8 millions	Protestant	131	2,238

[1] All this irrespective of *quality*. At first *unintelligible* to natives, Protestant Tracts and bibles are now readable, often written or revised by Christian pandits and "censured" by literary committees.

[2] From B. Wolferstan's *Catholic Church in China*. Krose's *Missions-Statistick* and *Statistical Atlas of Christian Missions.*

EDUCATIONAL SUMMARY FOR PUPILS (1906–1907)

		Secondary	Elementary	Tot. of pupils
China	Catholic	7,071	111,095	118,166
	Protestant	21,800	54,970	76,770
India	Catholic	24,786	188,158	212,944
	Protestant	82,382	361,726	444,108
Japan	Catholic	697	5,971	6,668
	Protestant	12,400	6,600	19,000
Korea	Catholic	——	739	739
	Protestant	2,632	19,077	21,709

To be quite exact, let us mention that "secondary school pupils" here means all above the elementary stage, exclusive of those in training or normal, industrial and professional schools. Also Indian Catholic statistics here include Ceylon, but exclude Burma; whereas Protestant statistics exclude Ceylon and include Burma.

The above numbers show the debility of two vital organs—the evangelistic and the educational agencies—of contemporary Asiatic Catholic Mission organization[1]. This is no alarmist impression, but a judgment based on the comparative study of Catholic and non-Catholic returns. Some non-Catholic missionary bodies already maintain that "they occupy the strategic points of service with an increasing number of men whose training historically, philosophically and socially qualifies them to see clearly and to handle tactfully *the most splendid problem of modern times, the Christianisation of the East.*" This statement ignores the claims as well as the resources both spiritual and temporal of the Catholic Church. Yet, all that *latent potential energy* needs be fully waked up and converted into *kinetic, vital force* now more than ever. Fundamental as are the differences in creed, the pratical ways of running Missions are much the same. The same causes will produce the same effects; and if Protestant Missions with invalid or no ordinations and a minimum of Christian doctrine and sacraments may succeed, how much more will Catholicism?

Meanwhile Protestantism may be for thousands of pagans not otherwise reached a safe middle path leading them individually to become members of the soul of the Church. It may, as in India by a kind of tacit reciprocity agreement of ignoring one another in public

[1] First *in absolute value* and *a fortiori* when *the proportions of* Catholics, Protestants and non-Christians are considered.

life, work on parallel lines with Catholicism without direct conflict, owing to the immensity of the field. Nay, it even does much pioneer work among Mahomedans and high caste Hindus which may ultimately prove a help to the Catholic enterprise when men and means will be forthcoming.

Still, all being said, let us face the mysterious designs of Providence. While the European and American races now turn from Protestantism over to the Catholic Church, or away to rationalism and infidelity, yearly thousands of Chinese, Hindus and Negroes make first acquaintance with Christianity through Protestant channels. It seems doubtful whether the Catholic world with a majority of *one hundred million souls* over the combined Protestant sects does really all it can to spread the faith. The following trustworthy figures, *all in millions* and for 1905, may well make one pause:—

Population of the world 1,600

Catholics	265	Protestants . . .	167
Non-Catholics	285 i.e.	Greek Orthodox . .	109
Total Christians	550	Other Orientals . . .	9

Total non-Christian 1,050[1])

So that *1 in every 2 Christians is a Catholic*; *1 in every 3 men now living is a Christian*, *and only 1 in every 6 a Catholic.*

It may further interest the reader to compare the total missionary activity among non-Christians of the 265 million Catholics and the 167 million Protestants so far as is ascertainable;—

FINANCES

The Catholic recorded contributions amount to some $3,000,000 per annum; the unrecorded ones, perhaps to $1,000,000. The Protestant contributions include several, but not all, Government grants, and amount to some $25,000,000 per annum.

Contributions	per annum	per head
Catholic	$4,000,000	1½ cent
Protestant	$25,000,000	15 cent

Or Catholic contributions *per head*: Protestant:: 1:10: though this is a mere tentative statement or broad inference.

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[1]) At the census of March 1911, India and Ceylon showed nearly 320 million people or *one fifth of mankind* and not far from *one third* of the whole pagan world.

AGENCY

Catholic priests 13,770 i. e.	Foreign	7,933
	Indigenous	5,837
Catholic auxiliaries 51,114 i. e.	Brothers	5,270
	Sisters	21,320
	Catechists	24,524
Total agency		64,884
Protestant "*ordained*" 10,567 i. e.	Foreign	5,522
	Indigenous	5,045
Protestant auxiliaries 107,101 i. e,	Foreign	13,758
	Indigenous	93,343
Total agency		117,668

Hence, Catholic agency: Protestant:: 1:2. But this is misleading. We have no Catholic returns for teachers and many other Mission helpers, and the returns we possess are incomplete. Moreover the above totals cover *only the Mission areas for non-Christians* and omit the work done among non-Catholics. Finally, the term "*Protestant agency*" is only a convenient fiction that groups under one heading the 788 autonomous Protestant missionary societies now in the field. Finally, as to the "*potential energy*" of the Catholic Church. Of the $1,300,000 annually given to the Society of the Propagation of the Faith[1], 82 per cent or over four fifths come from the five Countries, Belgium, France, Germany, Italy and the United States, which together do not contain half the number of the Catholics in the world. The other half contributes less than one fifth. Conditions may be changed if we examine the contributions in men and meansof various countries, of sundry associations and societies. This point would need careful enquiry—an enquiry well fit to initiate far-reaching action.

As matters stand, however, we see that:–

1) Though few countries give their full share to the Mission enterprize, the Catholic Mission personnel has always been and is still superior in number to that of the combined non-Catholic sects and far out numbers any single sect.

2) The Protestant Missions have only of late become efficient, organized and conscious of a definite policy.

[1] See the May issue of *Annales de la Propagation de la Foi*, Lyons and Paris, a bi-monthly.

They cannot agree in doctrine and only partially in business matters and administration. They have seriousdifficulties in organizing *independent* native Churches es and in keeping up their "ordained" married agency, which, omitting the medical missionaries, constitutes over 67 per cent of the total foreign male agency in all non-Christian Missions, but nearly 74 per cent in India and over 84 per cent in China.

3) The Catholic Missionary position may well be summed up in the words of Sir Robert Hart concerning China:—

The Roman Catholic Missionaries, he said, have done great work. . especially in their self-sacrifice in the cause of deserted children and afflicted adults. Their organization as a society was far ahead of any other, and they were second to none in zeal and self-sacrifice personally. One strong point in their arrangements was in the fact that there is never a break in continuity, while there is perfect union in teaching and practice, and practical sympathy with their people in both the life of this world and the preparation for eternity. The Roman Catholics were the first in the field, were the most widely spread, and had the largest number of followers[1].

But one might also wish, chiefly from an Indian point of view, a more even participtaion of *the entire Church* in Missions of such immensity and with such possibilities and opportunities as those of India. Of course, the Church lays imperial claims on all mankind on the non-Catholic as well as on the non-Christian world.

She is heavily taxed with work in Protestant countries and their conversion entails immense possibilities for Missions among non-Christians. Still it may be urged that our separated brethren are blind in a world of light, whereas the non-Christians here in Asia are *blind in a world of darkness.* Surely also the Lord of the harvest will not allow work for non-Christians to prove detrimental to the Church at home. The two largest empires of the world, India and China, are now in a plastic state,, ready to be moulded by Catholicism or by the 20th Century infidelity. Both are in urgent need of help. The prominence given to the African Missions for the last 30 years by the press and platform of Europe has borne abundant fruit. The same means will secure for the East the same happy results.

[1] *The Leeds Mercury*, 31st October, 1908.

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SPIRITUALIZED BODY TRAINNING.[1]

"Man was created to praise, reverence and serve God our Lord and by this means to save his soul; and *the other things* on the face of the Earth were created for man's sake, in order to help him to attain the end for which he was created. Whence it follows that man must make use of them *in so far as* they help him to attain his end, and withdraw himself from them in so far as they hinder him from it."

(Foundation of Exercises of St. Ignatius)

PART. I

BODY TRAINING AND THE SPIRIT OF ST. IGNATIUS

Almighty God, when He sought for a champion to combat the heresies of Luther and his successors, chose him from the foremost fighting nation of that day,—world-seeking, world-conquering Spain. It was a mighty task and He chose a mighty man. Reaching down, with the claiming hand of ownership, he touched the

[1] This paper embodies the substance of lectures on the above subject, given to Ours in Ireland and in America. They are published at the wish of Superiors, and if they help our work of soul-saving, be it ever so little, they shall have fulfilled their end.

soul of one whose bravery shone bright, even in a nation of brave men; one, whose martial ardor and indomitable vigor made him a leader among his fellows; one, who now, at his Creator's touch, was to become one of the great forces of the world, —a force all potent for good and destructive to evil,—Ignatius of Loyola.

Throwing down his armor and turning his face from the smoke of battle, the fiery young warrior answered the call, and began to tread the unfamiliar path of self-abnegation and humiliation. In the face of seemingly insuperable odds, he fought fearlessly forward, following the beckoning hand of God. Step by step he advanced, till he stood triumphant, with an army behind him,—an army, that, like himself, was vibrant with enthusiasm for the cause of Christ. He is still a fighter, determined and fearless, but a fighter whose whole world circles around one central figure—Christ; a fighter whose one thought is the furtherance of the interests of his loved Master.

Reading the life story of St. Ignatius one is struck by his marvellous physical power, a gift that enabled his dauntless soul to do so much. He began with a superb physique. "Perhaps there never was a cavalier so hardened to labor", says one of his biographers. He ended, a man bent and grey, but still energetic and vigorous. God had allowed him to wander into the dark paths of sickness and broken health before he permitted him to reach his goal, and the experience thus gained was invaluable to him when directing his followers. They were to be fighters for souls; they were to be ready to rush into the breach whereever and whenever danger threatened; they were to carry the message of their Master into lands far beyond the fall of the white man's footstep; their battlefield was to be the whole round earth, and therefore was it that physical endurance was essential to each, lest he fail in the proper fulfilment of his work.

Taught by his own experience, Ignatius realized this, and was constantly impressing it upon his children. Many of these, with their whole energy bent on development of soul, were disposed to neglect the body and in consequence ran the risk of ruining the only vehicle for work that the soul has. The Jesuit, unlike the desert anchorite, labors for his fellow man, and for such a worker, ordinarily speaking, good health is essential. Speaking of St. Ignatius Father Ribadeneira tells us

that "whereas his infirmities and sickness had much obstructed his own advancement in the sciences, he thought it very material to take great care of their health."

He was assiduous therefore in his advice and in his care, lest his eager followers, filled with ardor for soul-training and soul-saving should neglect their bodies, —tabernacles of the soul,—without which as far as regards the neighbor, the soul is useless.

In 1536, he writes, "you can indeed do much with a sound body, but with an ailing body what can you do? A strong body is a powerful help to the accomplishment of much work, either for good or for evil; evil, in persons of corrupt will and depraved character; good, in those of good character, whose whole will is turned to God, our Lord." (Epist. Ign. p. 250.)

Fifteen years later, 1551, in a letter to Father Fernandez, Rector of Coimbra, he has the same thought, when he says, speaking of the kind of subject that he wished for the Society, "first of all, I desire men born for greater things, by innate vigor of character, strengthened by continued habit; moreover, possessed of good external appearance, as is required, both by our Institute and by our obligation of dealing with others." (idem p. 425).

Even more forcible is his statement, in writing of love of the neighbor, that "an ounce of sanctity with exceptionally good health of body does more for the saving of souls than striking sanctity with an ounce of health" (idem p. 566.)

In the examination which he prescribes for those wishing to enter our Order he asks, "What about strength of body? is it broken by study? is he equal to the labors of the Society?" and again, "before anyone be admitted to first probation it is expedient that those, who know him better be asked as to essential impediments. And first among these he places health (Const. I IV D.) Father Ribadeneira tells us that "he paid great attention to bodily health especially in the young, "for without health scholastics can neither study nor teach!".

Everywhere, from the admission of a novice to the election of a General, we find the same anxious care of the house that the soul must live and work in. "Let" says our Holy Father "all those things be put away and carefully avoided that may injure in anyway whatsoever the strength of the body and its powers."

Even in speaking of penance, he sounds a warning note. "The chastisement of the body must not be immoderate or indiscreet, in watching, abstinence and other external penances and labors, which are wont to do hurt and injure greater good" (Rule 48, Sum.)

In the Constitutions for the government of the Society, we find it laid down in Rule 49 of the Rector, that "all scholastics, except those whom the Rector judges should be exempt, must give a quarter of an hour before dinner and supper to exercise the body." In Rule 47 of the Summary, he insists that some corporal exercise which may assist both body and spirit, is suitable for all alike even for those who are to attend to mental exercises. In fulfilment of this rule a Spanish Province gives to its Novices half-an-hour of exercise daily including Sundays and feast-days under a competent instructor. The Juniors have the same, except on feast-days, when they have a walk of obligation.

The spirit of Our Founder is perpetuated in the letters of our Generals, his successors. I will conclude with an extract from one, written to the Fathers and Brothers of the Society by V. R. Father Francis Piccolomini, inculcating care of the body. "For although talent and health are mere natural gifts, which are not absolutely necessary for advancement in the spiritual life, still they are necessary as means and helps in the acquisition of merit and in the pursuit of that peculiar perfection, which the Society demands of its members. This is especially true of health, for without it, neither the intellectual pursuits proper to the Society, nor the hardships of common life would be possible. Hence it may be said that an unhealthy religious bears much the same relation to the Order of which he is a member, that a badly knit or dislocated bone does to the physical body. For, just as a bodily member, when thus affected, not only cannot perform its own proper functions, but even interferes with the full efficiency of the other parts, so, when a religious has not the requisite health, his own usefulness is lost and he seriously interferes with the usefulness of others.

(Ep. Generalium I p. 159

In all this there is never question of placing the body on the same plane as the soul, the dominating principle. That must come first always; the body is but a tool in the hands of the artificer, wholly subordinate, but essential to external work, and it is from this viewpoint, that we consider it in these pages.

Again, we speak only of *neglect* of body. Some, God has given ill-health to as a treasure and a key to sanctity. These, with broken bodies are heroes, and often shame the rest; but, they are special friends of God, and are treated by Him in a special way, and are a law unto themselves.

NECESSITY OF BODY TRAINING.

When we look into the lives of those to whom St. Ignatius gave his rules for the care of the body, we certainly find ample food for reflection. The question springs to our lips, as we read of the feats which they performed, "What would he have prescribed for us, when he thonght caution necessary. in caring for the body of those giant brothers of ours?"

To-day the whole world stands in admiration when the electric spark flashes to the ends of the earth, the name of a Marathon winner. Men speak in wonderment of his marvellous endurance and his strength of body. His fellow-countrymen laud him to the skies, and welcome him as though he were a national hero. Yet what Marathon runner has equalled the feat of St. Francis Xavier, taking the traveller's valise on his shoulder, and running nearly the whole day. on a forest track, by the side of a trotting horse, in his anxiety to reach souls. No wonder that he fell to the ground, fainting and with torn feet, when evening came, and the race ended. Let one of us try to run *one* mile at a smart pace and we shall get a faint idea of what such a feat means.

St. Ignatius himself when founding the Society *walked* 3040 miles, included in which was one jaunt of 1020 miles. Look too at Ribadeneira, a boy of 14½ years of age walking. from Rome to Paris, or little Stanislaus, making his way on foot, across a country ridged with mountains for 1200 miles, stopping only when the gates of the Novitiate at Rome closed behind him. Through German forests and down winding Spanish valleys, out across the green plains of Ireland and into the mountain glens of Scotland, the Jesuit made his way, staff in hand and on foot, obedient to the rule of his Founder "ours must make their journeys on foot," and getting as a result the strength of body that surely comes to him who indulges in that finest of all exercises—walking.

Why is it that we have so few men such as these in the world to-day? Why is it that for one Marathon runner we have hundreds of thousands whose bodies are absolutely unable to carry them half-a-mile at racing speed? Here we can learn a lesson from worldlings. They asked themselves these questions. They saw that their bodies were not so strong as were those of their ancestors—that bodily health was slipping away from them. The old family doctor of the past generation, had given place to an army of specialists, whose waiting rooms were thronged and whose operating knives were ever in action. Hospitals were multiplied and the light of the drug-store blazed strong in the land. They guarded water and food and boasted of their purified garden cities, and yet these same cities were filled with crowds of stooping, shambling men, with narrow chests and feeble limbs. They sought for a reason for this, found it, and proclaimed aloud as a twentieth century discovery what St. Ignatius had embodied in his Rules in the sixteenth—"men take too much food and too little exercise."

In the old days men *walked* to and from work—sometimes for several miles; climbed stairs; ran through the streets in pursuit of their business, and were, in short, always moving. To-day, they climb into a car that passes their doors and are *carried* to their places of business. Arrived there, buttons are pressed, and elevators carry them aloft to the office chair. Do they wish to consult anyone, the telephone stands within reach; and there they sit, with intermissions for meals, till they are carried home again. Vacation days come, and are spent, as often as not, seated behind a smoky locomotive or in flying auto-car. No wonder that bodies so treated became enervated and debilitated and refused to perform their functions.

Realizing at length where the error lay, men set to work to remedy it and to supply, as far as was possible, the body with its necessary exercise. As a result the shout of the "physical culture expert" is everywhere heard—promising to cure people of what, by the exercise of a little common sense, they could easily cure themselves, and they are crowding to him in their thousands.

The same change of habits has affected the life of religious persons as well. Comfortably resting on cushioned seats our priests are carried by the rushing loco-

motive, through forest and plain, across which the old-time missionary tramped on foot, carrying his pack of food and vestments on his back. Where a sick call formerly meant a hard walk of several miles, it now means a five cent car ride, and giving a mission does not now mean walking up hill and down dale for several days until one's destination is reached, but only a swift train ride from town to town. This latter change makes our mission work doubly hard. The three, four, or five days of walking from mission to mission gave a complete rest to the wearied brain and tired throat of the old-time missioner, and the exercise and fresh air kept his body healthy. Now-a-days, distance is annihilated by the speedy engine, and mission follows mission uninterruptedly, so that the missioner has continuous work, with the added necessity of keeping the body strong and fit for it. For, just as in the case of worldlings, our bodies, if deprived of necessary exercise, will rebel and full work will be prevented.

Men of the world have realized the necessity for vigorous action, in a two-fold sense, in this matter, and they are doing their best to remedy it. Why? Merely to get their bodies fit for what they call their work. What about us and our work—the supreme work on earth, that counts for such before God—soul-saving? Each of us holds the key of Heaven for countless souls—are we going to use it? And let us not imagine, if we determine to train our bodies, that we are going to begin some new kind of work. There are many of our leading teachers and preachers of the present day, who finding that bodily incapacity was interfering with their powers, set to work and removed the disability, and this is no easy work when a man is more than half a century old. One such warrior—he was over sixty—gave as his reason for being anxious to get his body in good order, "I want to be fit, and keep fit for all the work that can be piled on to me."

BODY TRAINING AND WORLD-FORCES.

By a world-force I mean a man who stands out from other men and has in an uncommon degree the power of moving and leading them. In all ages and nations the names of such men are honored and remembered; their memories are cherished and reverenced by their fellow-men. Right through the centuries, as we read of these moulders of nations, we learn, from their own

words or from those of their contemporaries, that one of the main factors in their success was a well trained, strong body.

Among those intellectual giants, the ancient Greeks, we find Socrates, still a world-force, though living twenty-three hundred years ago. He was a man "who could bear the longest fasts and the soldier's plain fare; he had immense strength and health and he surpassed all men in physical endurance." His pupil, Plato, who held that a man educated in mind only and not in body was a cripple, was "endowed with a robust physical frame, and exercised in gymnastics, and attained such force and skill, as to contend for the prize wrestling at the Isthmian festival" (Grote's Plato). Of the fiery orator Demosthenes, we have spoken elsewhere and showed how he strengthened his body by walking and running uphill, when a friend showed him that he had failed because "you do not prepare your body by exercise for the labor of the rostrum but suffer your parts to wither away in negligence and indulgence."

Turning to their neighbors, the Romans, we find, standing in the front rank, Cicero, an orator of orators. In early life he was a delicate man with a weak voice and his fiery impetuous nature soon broke down his body. By systematic exercise he strengthened it, "and by this management of his constitution, gained a sufficient stock of health and strength for the great labors and fatigues, which he afterwards underwent." We find in his writings this statement, "It is exercise alone that supports the spirits and keeps the mind in vigor." His voice still rings across the earth.

Julius Caesar, his contemporary, was hampered by bodily weakness, but "sought in war a remedy for his infirmities, endeavoring to strengthen his body by long marches and by simple diet." How he succeeded is plain to read.

And in later days it is the same story. Napoleon, the modern Caesar, was "a man of stone and iron, capable of sitting on horseback, sixteen or seventeen hours; of going many days together without food or rest, and with the speed and spring of a tiger in action." Maitland describes him as "a remarkably strong, well-built man at five feet seven inches high." A dictum of Napoleon was "the first requisite of good generalship is good health." His great adversary, Wellington, was a small eater and a great walker.

Gladstone so trained his body daily, that he was governing a nation at an age when his compeers were either dead, or, with wasted bodies, were waiting for death. His magnificent speech, to close the second reading of the Home Rule Bill, was made when he was in his eighty-third year, and electrified the House. He trained by walking, and by ordinary exercise. When at the House of Commons he took a walk of two hours, every day, wet or dry. At eighty he cut down an oak four feet in diameter—evidently being a believer in the truth of the saying of Horace Greeley, "the axe is the healthiest implement that man ever handled, and is especially so for habitual writers and other sedentary workers, whose shoulders it throws back, expanding their chests and opening their lungs." "He had enormous driving power and physical energy," says Stead, "and his keen enjoyment of rural life at Hawarden, his famed habit of felling trees, and his always being a great walker, are pointed out as causes of his rare staying power and surpassing accomplishments."

Another famous Englishman, Lord Palmerston, who for sixty years was a leading statesman of that nation, tells us that "every other abstinence will not make up for abstinence from exercise."

Of Bismark, the builder of modern Germany, we are told, "he never could have accomplished his work, without that Herculean frame and iron constitution." He wrote in the year 1878, when in his 63rd year, "I always did what I had to do with all my might; whatever really succeeded I paid for with my health and strength," and he had amassed health from boyhood onward, until it was colossal;—"what impresses everyone is his air of vast bodily strength."

Washington, the Father of his country, was a man of tireless endurance, "few equalled him in strength of arm or power of endurance, and he was a man of most extraordinary physical strength."

Abraham Lincoln had a body "toughened by labor in the open air and of perfect health."

One of the leaders of the American Bar speaking at Chicago some years ago and enumerating the causes that make for success, said "It is the same old story of the sound mind and the honest heart in the sound body. The sound body is at the bottom of it all. The stomach is indeed the key of all professional eminence. If that goes back on you you might as well throw up your sponge."

These examples are but few and taken at random, but they are sufficient to show that physical vigor is a tremendous factor in giving power to man to move other men. How these men stand out high above unknown millions of their fellows! How they swayed them and drew them through the years in countless armies, obedient to their wills, as is drawn the mighty tidal wave by the all-compelling lunar force. Imagine such bodies tenanted by fighting Catholic souls! What work could they not have done in saving souls for Christ!

God himself tells us "Health is a faithful ambassador" (Prov. 13, 27) "a sound body is better than immense revenues: there is no riches above the riches of the health of the body." (Eccl. 30, 15, 16). Bodily Health was one of the great gifts of Christ, who so often used it as a stepping stone to the greatest of all gifts, faith and grace.

Our own revered world-force, Pope Pius X, Christ's Vicar, well understood the value of the body as an essential element of success, when as Cardinal of Venice, speaking of his Seminarians, he wrote: "It is my wish to watch the progress of my young men, both in piety and learning, but I do not attach less importance to their health, on which depends, in great measure, the exercise of their ministry later on."

And St. Ignatius, looking at these great worldlings, who at their will, moved nations. and who trained hard and long before they got the requisite vigor of body, wishes us to learn from them a lesson. "A man incapable of succeeding in the world," says our holy Founder, "is incapable of succeeding in the Society, while those who have the qualities necessary to secure worldly advancement make excellent "subjects for religion." Father Meyer, S. J., has the same thought in the sentence "The heroes of the Cross are cast in the same natural mould as the heroes of the world."

Every Jesuit, by reason of his vocation, is, or should be, a world-force. God has called him to stand out before, and direct his fellow-men, and if he is a keen fighter he will neglect nothing that may help him to fulfil that highest of all callings—that of an Apostle, who is to draw men from error and sin, and set them marching along the road thatends at the feet of Christ. Thanks be to God, wherever we look we find such men, bravely fighting in our Regiment. We see them with

the subtle Chinese and the elusive Hindoo; teaching the dull Eskimo in his burrow by the Yukon flood; living in the Arctic ice and amid the coral mazes of the Pacific, and everywhere, as soon as one falls, another rushes forward to take up the work.

The same to-day as yesterday: Ignatius, with his thousand-mile walks; Xavier, striding across continents; Regis among his mountains; Claver with his slaves; De Breboeuf and Jogues shouldering their canoes through tangled forest, from river to river;—world-forces every one, with bodies tough as steel, and world-forces that are our brothers and our models.

We are beginning life now and the gaining of efficiency rests with ourselves alone. And our efficiency lessens in proportion to our progress along the line of decreasing bodily power, which begins with slight indisposition and ends in serious illness. In this latter stage the soul is as useful, as far as external work is in question, as would be a disembodied spirit in aiding to check the onward rush of a runaway horse.

Let us look to our talents and not wrap them up and hide them away in the napkin of an inefficient body.

(*To be continued.*)

THE JESUIT FARMS IN MARYLAND.

Facts And Anecdotes.

In the former articles on our farms, I gave a general description of each of the three residences of St. Inigo's, Newtown and St. Thomas', of their situation and of the beautiful scenery around them, together with a delineation of certain rural scenes and rustic incidents that can be taken as a *fundamentum in re* for poet and painter. Now I intend to go more into detail about the farms themselves.

There were two kinds of farms, the Home farm with its extension, the plantation, and the tenant farms. The home farm properly consisted of the garden near the house, an orchard and some fields near by with the necessary buildings, as stables, barns, blacksmith-shop, gristmill, store and other appurtenances for chickens,

geese, ducks etc, When the number of servants had increased the plantation was added, to give the servant employment and to get some profit out of it. The home farm and the plantation were for the support of the residence, the income of the tenant farms went into the Arca, together with the surplus from the plantation.

The first notice we have of the farms appears in Father Copley's suit against Capt. Ingle who raided St. Inigo's in 1645, and carried off twenty hogsheads of tobacco, 600 bushels of Indian corn, besides a quantity of wheat and barley; moreover, he drove off sixty head of neat cattle, made twenty-one servants unuseful and sold a boy into Virginia for £20.

The next notice appears in the Triennial Letter of 1696. The writer of it says: "We have at last secured by a firm deed, a 'sat commodam insulam'; there is a residence on it, and a farm which feeds 500 sheep and 150 head of cattle; a Brother and two servants take care of it: we also have two small farms (prædiola). These give ours sufficient means of support." The Letters sent to Rome thereafter, when they mention the farms, go into no further details, but end up by saying that they give ours sufficient means of support. Now, if any one wants more information on the matter, it is altogether imperative to call in the Muse of History, which I did, and she gave me a bundle of the old account-books, some well-kept, others not, as happens in the counties, then some rent books and a few memorandum books with all kinds of desultory notes, often without dates or places, disconnected and discontinuous. I jot down this remark about the Muse to satisfy the curiosity of some people who asked: where did you get all those little things from, as if I just snapped them up out of the air as swallows do gnats.

The Triennial Letter of 1696 evidently referred to a much earlier date, probably to 1664, or thereabouts, when Lord Baltimore gave us the deeds for St. Inigo's and St. Thomas' Manors and let us buy the Newtown Estate. But where was the Island we secured? I have found no trace of this "sat commodam insulam" either on our maps or in our archives. It is true, we had possession of St. George's Island, but we never had a residence on it, and although it was a pretty large island, it was not sufficiently convenient and Mr. Lancaster sold it in 1851 to a Mr. Rozelle, who they say was once upon a time a Protestant minister. The only other island in our possession is somewhere on

Cedar Point; from the description given to me, for I have never seen it, it is rather an islet than an island, a kind of summer resort, which visitors frequent to take a sun-bath after the mud-bath in the swamps. It is called Hog Island. No doubt the whole of Cedar Point Neck might be called an island, especially in the rainy season, when the part of the land which lies between the head of Goose Creek and the head of King's Creek becomes flooded; and indeed Father Pulton called it an "Island" in good English when in 1743 he tried to induce Patrick Burn, Jr., to remain at least one year on the Island, promising to let him off more than half the rent. We never had a residence there. Consequently I would suggest that the "sat commodam insulam" mentioned in the report was no island at all, but that the pretty large island was the pretty long neck of St. Inigo's. It may also be that the writer of the letter could not find a convenient Latin word for Neck and so took the handier word "island" to express the idea. The two "prædiola" then would be, the one at Newtown, and the other at St. Thomas'. In the course of a few years, these "prædiola" became "prædia," or good sized farms.

In these two reports two things may be remarked: the large number of servants in 1645, and the small number of them in 1696; and then the herds of cattle in both. Captain Ingle in his raid made twenty-one servants unuseful. After the said raid most of the servants, no doubt, returned and gathered around the caldron that seethed over the log-fire at St. Inigo's. A certain John Howard however preferred a kind of tramp life away from the hearth, until Mr. Matthews had him arrested, and then he too went back to serve out his time on the "commoda insula" rather than in jail; but John Kekcape resisted all the suave allurements even of Father Copley, and then John Hallows was sued for making the other John obstinate and obdurate.

Not all of the twenty-one men were farm hands, for only about half of them were suited for handling axe and hoe, the other half, as Father Copley tells us, were employed as domestics and mission helpers. There was plenty to do for all of them, because the plantation must have been a large one to produce such big crops and feed so many cattle.

In the second report the number of servants to cultivate all this land had dwindled down to two. The reason for this diminution was that the Puritans had

obtained the mastery in the colony and the Jesuits lost everything. Upon the restoration of Lord Baltimore's government they had to begin all over again, and at that time farm hands were scarce, and so there were only two men to help the Brother to manage the big plantation.

In all new countries where land is cheap and labor scarce, cattle raising is the most productive, provided there is plenty of pasture for summer and an abundance of hay and fodder for winter. St. Inigo's, Newtown, and St. Thomas' were famous for their fine stock of cattle, horses, sheep and hogs. In advertising the sale of St. George's Island, Mr. Lancaster said that it was so rich in natural grasses that the purchaser could fill his pockets with money by cattle raising. Should one go to the island to-day he could not find enough grazing for a single cow, unless he put her in the salt swamp; yet in those early days the island was a kind of cattle ranch. For a proof of this I will quote a little note written sometime in 1828 by the Superior of St. Inigo's to his overseer. The good Father by his long sojourn down there had fallen into the habit of writing peculiar English. As the note was written in a hurry, please excuse mistakes. "To George Kuhn, 1828. I sen you 13 young steers, one Bull, one cow and 17 Heffers; two of them have caves: in the hole 33 head of cattle, which I have put on St. George's Island for pasturage, which is to be returned as I want them." Some time before, forty-eight head got fat on the sweet Spring grasses there, and the meat was fine. Of late years St. Inigo's and Newtown have become so poor in natural grasses, that even cultivated grasses die out in the summer. The land they say is clover-sick, and it probably got into this plight because our modern farmers rely too much upon commercial fertilizers aud have no care of the barn-yard product. Even the woods were full of natural grasses, and the cattle used to be driven thither to graze along the fence rows and in the open spaces, the sheep to browse on the tender twigs and the hogs to dig up the succulent roots and grow fat on the mast. This too has been changed, for instead of the oak, the beech and the chestnut there succeeded a growth of pine, which shuts out air and light, and impoverishes the soil. Some years ago the Procurator had hit upon a plan of filling up the Arca with heaps of gold. He stocked the thousand acres of woodland at Cedar Point Neck with sheep, but the sheep got lean and the foot-

rot to boot. In his scheme he had not considered that sheep cannot live on pine needles and sweet gum bark, and that they differed from frogs and turtles that can live in pools of mud and water, and out of them.

Inquisitive people might ask what they did with all the cattle, sheep, hogs, turkeys, geese and chickens. Father Walton, Superior of Newtown from the time he left Frederick in 1769 to the time he became Superior of St. Inigo's in 1784, kept a memorandum book in which he noted down what became of them. Newtown, which was one of our smallest estates, usually kept sixty head of cattle, eighty sheep and ninety hogs, more or less. The boy Clem minded some of these in one part of the woods and the boy Jim the rest in another part, and Billy also was a swineherd. On an average they killed each year seven steers, and some calves, twelve sheep and about twenty-five to thirty hogs, besides that they sold some of each kind, and paid wages with them. Most of the pork was salted down for the negro servants, of whom there were twenty-nine in 1773, including Clem, Jim and Billy, not counting old Jinney. Old Jinney did the smoking for the Fathers and dried and pickled their beef and mutton, and packed up the gammon, shoulders, middlings and jowls. One hundred weight of pork was salted for every negro, man, woman and child, as it is marked down in the Bohemia accounts. Moreover, Father Walton tells us that there happened various accidents the year round. Thus an ox broke his neck by tumbling down the orchard bank, a cow and a calf fell down the bank in the Neck, a ram was killed by lightning or snakes, a young ox in training broke his neck, another smart young steer did the same thing in the same kind of drilling; then the dogs killed some sheep and bad weather some lambs, the straw rick smothered pigs and the sea drowned hogs; many sheep too simply disappeared and were put down as stolen, a colt was shot, a fine young horse killed himself by racing, etc. Billy, Jim and Clem were no doubt responsible for many of these losses.

The early Marylanders seem to have been great meat-eaters. Father White in a letter to Lord Baltimore says that in a few years sixteen of the men had died of fever caused by eating too much flesh-meat, and that he himself had been twice at death's door, but fortunately came back, though more deaf each time. Now whether the colonists brought this habit of eating

too much meat over from England, or contracted it in this country, is problematical; anyhow as soon as they had settled down in St. Mary's, they plied hog-killing in the woods, and this came to such a pass that the Governor put a stop to it by imposing a tax. In more prosperous times the manor-lords could do some feasting too, for there was no reason why they should starve when there was plenty of beef, mutton, pork, turkey and chicken. Our own people also participated in this enjoyment of plenty, and then the English Provincial sent over a little memorandum about it. When cattle-raising had been given up they became so accustomed to salt pork that the American Provincial ordered fresh meat three times a week. In these days the country butcher goes around three times a week with his cold storage plant on his wagon to supply the needs of the people with the choicest pieces of country beef and mutton.

In those early days cheese was also used as a staple food by the missionaries. On their journeys they were provided with "a box full of bread, butter, cheese, cornmeal and some flour," and moreover Capt. Ingle in his famous raid stole twelve cheese trenchers from Father Copley's house. This is sufficient evidence that the cattle were useful for other things besides giving them their beef, for the cows furnished the milk, the men made butter and cheese out of it, and the missionaries put it into their boxes.

Cattle were also needed for the manufacture of shoes. In Father Walton's memorandum book little items like these appear: Six whole hides put into lime, two cut up small for straps and leading strings; one whole hide and a calf skin put into lime; fifteen hides sent to Mr. Peake to be tanned. At Newtown there was a tanyard and a tanner, and at the other place also, for there too hides were curried and tanned; tanners and shoemakers were on the pay-roll. At St. Inigo's the shoemaker in 1759 made thirty-six pairs of shoes for Father Livers, in 1760, thirty-five pairs, and so on. At Newtown about twenty-seven pairs, and so on. These shoes were country shoes, made not after any particular pattern of fashion, but made to suit the pattern of nature's gift, and nature's gift to colored farm hands is generally profuse. The Fathers' shoes were made, as you may suppose, out of calf skins; and they were well provided with shoes. When Father Livers was at Newtown with Father

Farrer, Bennet Neale and Brother John, each received at least two pairs of shoes for a Christmas present. How many pairs were lying under the bed is not mentioned.

Now I will transcribe a little list of items, which may prove of interest to antiquarians. "Expensa in Nos., 1742—To J. F:—Brown Holland Britches and Westcoat, one full trim'd coat of narrow braids, 2 pr. of shoes, 1 piece of Irish linen with thread, 1 cotton handkerchief, 1 Hat.—To A.L:—Brown Holland Britches and Westcoat, 2 pr. gloves, 1 handkerchief—To B. N:—1 pr. shoes, 1 pr. thread stockings, calico for a Bannian—To Bro. John;—Brown Holland Britches and Westcoat, 1 pr. stockings. — Then come the Christmas presents given out in Jan. 1743. To J. P:—4 Romuals, 2 pr. shoes, 2 pr. gloves, 1 silk handkerchief, 1 pr. ribbed stockings, 1 pr. country stockings, 1 pr. Norway blue britches, 1 silk cap—To B. N:—4 Romuals, 2 silk handkerchiefs, 2 pr. shoes, 1 pair ribbed hose, 1 pr. country hose, 2pr. gloves, 1 silk cap. To A. L:—4 linen handkerchiefs 2 silk handkerchiefs, 1 pr. ribbed hose, 1 pr. country hose, 2 pr. gloves, 3 pr. shoes, 1 snuff box. Bro. John knowles however did not want any Christmas presents, as he was getting ready for a journey to a far distant home and did not wish to be hampered by a big trunk full of clothes, and so he departed between nine and ten o'clock on the morning of April the tenth, 1743, "omnibus sacramentis ecclesiæ rite susceptis", the Lord himself having become his "merces magna nimis." What the "Romals" or "Romuals" were, I had no means of finding out. The "Banian" was an article of clothing, either a kind of night shirt or a gown. At first I thought that the Banian might have been used for a cassock, of which I find no mention at all, but no Father would have had his cassock made of calico which was the stuff of which banians were made. In one of the memorandum books I noticed a distinction in coats, waistcoats vests and jackets; and that this distinction was not merely nominal appears from the prices paid the tailor for making them when the material was furnished. Thus a vest coat 3 sh., a waistcoat 5 sh., a jacket 4 sh., an ordinary coat 8 sh., but the coat that the Fathers got come to 10 sh. Now this 10 sh. coat was made up of 6 yards of Fustian, and as coat and breeches were generally got at the same time, the tailor charged 13 sh., for his work on both: a banian coat cost only 6 sh. From a comparison of these details, I think that the 6 yards 10

shilling fustian coat may have been used as a cassock, for that amount of goods is needed for a man six feet tall.

The cattle also served for another purpose of manufacture, very important for house and chapel. Father Walton was very careful to note down how much beef tallow he got from the slaughter of his steers; for a great amount of tallow meant a great quantity of candles, and candles were necessary for divine service and also for house use. For although the Fathers purchased bees wax it was evidently not for tailor alone, as the quantity got would have been enough for a great many tailors, even if they waxed their threads all day, yet on the other hand not enough to make many wax candles. Pomp and ceremony at divine service were supplemented by tallow candles. In the begining of the New Society Georgetown College was so ill provided with wax, that, as Father McElroy tells us, they used tallow candles at the mass. Instead of gas light acetyline light, electric light, with all manner of bulbs, mantles and hoods, the old missionaries were glad to get enough of tallow candle light to throw a halo around their persons, to see who's who; and if any of them left their room after night-fall to talk to his neighbor, or poke around the house, he had to carry his candle-stick with him, so that he could find his room. From this custom every room in the counties is provided with a candle-stick.

From the time of Moses oxen were employed to thresh out the wheat. Our people in Maryland have faithfully kept this traditional fashion of separating the grain from the chaff up to quite modern times. The men would loosen the sheaves on the barn floor, then several oxen were made to walk around on it and tread it, while Jack and Nace kept them a-moving. In Father Walton's memorandum book it is noted down, that they trod out fifty-four bushels at one time and forty-three at another, which means two days' work. In 1863, Bro. Marshall had a threshing machine at St. Inigo's, but its movement was very defective. As the Brother was of an inventive genius he got new gudgeons and bushes and improved it so much that a model of it was sent to Georgetown, but instead of its going into the Patent office, it was sent to Bohemia. What became of the machine, or of the model, I could not find out. The same obscurity surrounds another machine the same Brother intended to set up at the mouth of the creek on St. Inigo's Island. It was a saw-mill which was to be

run by the inflow and outflow of the tide in the creek. The creek is there still, the current is strong, but I fear it was not strong enough to move the mill.

Fine horses were raised on the Home-farms. In the early days the missionaries visited their parishoners by boat, as there were no roads; but after the people had settled down some distance from the rivers and creeks the priests travelled about on horse-back, taking with them everything that was necessary for services at the various stations. Altar stone, vestments, missal, wine, etc., were put in the saddle bags and off galloped the steed with the missionary over stumps and trunks of trees, over creeks and runs, through mud and morass, ten, twenty and thirty miles. As the ordinary farm-horse could scarcely accomplish such a feat with reasonable progress, necessity compelled them to procure winged Pegasuses.

In Father Thomas Gerard's rent book of St. Inigo's there is an item on the first page which is likely to strike the eye and arrest it. It is: "Nov. 11, 1734. Payed for the cure of Mr. Whetenhal's leg, £5." This looks, from the amount paid the doctor, as if good Father Whetenhall had met with an accident, a broken leg, by being pitched into a ditch, or something like that. Over on the Eastern Shore, Father Greaton, the founder of St. Joseph's Church in Philadelphia, had his collar-bone broken in 1752, probably in a similar occurrence, and the next year Father Lewis had to pay 7½ shillings to look for Father Gillibrandt's horse that had gone astray, and a few years before Father Quin was killed outright by his horse dragging him over the gunwhale of a ferry-boat in crossing the Choptank River. There have been a great many runaways in the counties, especially in these modern days. Our people have often been hooked up in a fence or tree, or dragged by the feet along the road, or jerked out of the buggy, etc., either because the gear was loose, the harness rotten, or the horse would all of sudden see a ghost in an old newspaper, or the driver could not drive. The only remedy in such cases would be to purchase a steed of real good pedigree for gentleness, with rheumatism in the knees, spavin in the legs, short-windedness in the breathing apparatus or antiquity in the bones. Old Pew Rent at St. Inigo's was such a horse, and being a church horse, as his name indicates, was not afraid of any ghost. Instead of running away he would simply

stop and consider what step next to take. Father Bally at Goshenhoppen had a famous horse, Old Harry, who could be moved by long prayers only, and as the good old Father never used the whip but prayed instead, Old Harry would fall asleep and begin to meditate, when he got tired he woke up and would look around to see where he was and what Father Bally was doing, and then he moved on; on his return Father Bally said a Te Deum as soon as he saw the church steeple in thanksgiving for his miraculous preservation.

Up at Conewago the people have received such a good religious training from their childhood that the religious spirit penetrates everything about them, and has its influence even on the farm-mules, for when they are in the fields and the Angelus bell rings, they begin a melodious refrain and from the bottom of their bellies they he-haw and he-haw till they are unhitched, and then as joyous as children let out from school they homeward hurry for their dinner.

In the times of Father Whetenhall all had first class horses, as you may judge from the list of names found in a certain pig-skin memorandum book of Newtown. Their names are indicative of their good qualities: Thunder, Mischief and Hazzard, Smoaker, Ranter and Snip, Sqirrel, Cricket and Spider, and so on; then Tulip, Pansy and Daisy, Rainbow, Philomel and Daphne, and others. There were about twenty of them at Newtown. Thunder was the pride of Father Livers, who took his measure several times during his growth, and when he had acquired a good girth, he was sold for 4000 lbs. of tobacco; Pansy brought only 2000, Rainbow was knocked down for £12 sterling, Daphne was given away for six pistoles and Smoaker was swapped for Blacko. Father Ellis first tried Phoenix, and then he was sold to Father Hunter of St. Thomas' for 1000 lbs. of tobacco; Ranter also found his way to St. Thomas', but there Father Pulton exchanged him for a Roan. Father Neale rode Snip, and Father Carroll bestrode Jett; but Tulip had many masters, first Father Pulton, then Father Diggs and finally Father Ashby; this Father was the ἱπποδαμας of Newtown, for Mischief and Hazzard were his favorites. When Fathers Ashby and Livers moved to St. Inigo's they introduced blooded horses there too. In 1810 Brother Mobberly posted up an advertisement, at the Ridge and in other places, of a beautiful bay called "Superb;" he was a

great kicker and the Brother warned the people not to get too near his hind legs, as he would not be responsible for accidents; Father Carbery too, like every true Marylander, delighted in good horse-flesh. His steed was called "Potomac," after the mighty river near by.

To keep good horses, you must also have good medicines. The following prescription was most effective with Potomac. "Take of Wallnut tree bark, red oak bark, sassafras roots, spice-wood twigs, young pine tops, the running briar, each as much as you can grasp in both hands, boiled in four gallons of water to two, then add a pint of soft sope. Dose: 1 quart of this decoction adding to each dose half a pint of copperas, and tie up the horse in the stable." In the pig-skin memorandum various remedies are prescribed. Thus, for a sick horse: "Take a pint of ashes, ½ pound of garlic, 1 pound of horse radish and some rust of Iron. Put them in old syder, 1 gallon in a jug." For sick sheep: "Give them 10 grains of pepper, one yolk of an egg and a spoonfull of rum." For the gout "take nine grains of pepper every morning."

Here it would not be amiss to give a little sketch of the several memorandum books that have been referred to in this narrative. They are real treasures in our archives, as they give us an insight into the customs and manners of our people at home, and also their peculiarities and eccentricities, for a man who keeps a private memorandum book does not varnish his thoughts with official prudence. First then comes Father Arnold Livers' pig-skin book with a brass clasp. It originally came from Flanders. In it was a treatise on Purgatory, written probably by Father Attwood in the Scholasticate. It was left at St. Thomas', and Father Whitgrave, who was the procurator in 1731, made use of it to put in his accounts, especially those with the tailor. After he had provided Father Atwood with a coat and breeches and a new banian, and himself with a riding coat and breeches, the two left St. Thomas', the former taking charge of Newtown and the latter of the White Marsh estate, and the memorandum book was put aside.

When Father Attwood of Newtown was getting old he made his last will in November, 1733, giving all the Jesuit property to Father Whitgreave of Ann Arundel, Father Gerrard of St. Inigo's and Father Philipps of Newtown being witnesses. Just a year after, November, 1734, Fathers Gerrard and Whitgreave

visited Father Attwood, and Father Gerrard on this occasion, as I find from his rent book, paid Father Attwood a debt of £2, and also tipped the Newtown negroes 6 pence, and moreover paid Father Whitgreave £5,4.5, and probably finding the doctor at Father Attwood's bedside paid him also £5 for the cure of Father Whetenhall's leg. They then returned home. In the following month, however, Father Whitgreave was made the Superior of Newtown, as there was no hope for the recovery of Father Attwood, who died on the 25th of December, 1734. On his going down Father Whitgreave took the pig-skin memorandum book with him, and intended to use it as a Marriage register, for he wrote in it the following item: "Marriages from my arrival in Newtowne Dec. 9, 1734. John Drury and Sus. Hoyden, Dec. 10, ye Banns were published." That is the only entry made. In 1739, Father Whitgreave turned all the property over to Father Richard Molyneux, and left for England. Then Father Arnold Livers, the next Superior at Newtown got a hold on the book, put his initials on the cover, ruled it out for a Baptismal Register, wrote down the names of the Godfathers he could call upon, and baptized Elizabeth Millard on September 22, 1740, and after that he used it for a register of horses and stock raised on the farm. When Father Livers of Newtown went to St. Inigo's in 1754, the book went with him, but was not used till after his death. Father Matthews wrote one item in it, and that seemed worthy of special notice. "Nov. 16, 1767. Ran away from St. Inigo's, negro, Abraham." Then it was put aside until April, 1788, when Father Walton found it, and marked down every day that Thomas Thompson and his apprentice Joseph Abell, and Billy Rhodes worked at the church from April to December. In the course of the next century it somehow got into the archives. This memorandum book must not be confounded with another pig-skin memorandum book, of the same size and make. Father George Hunter, the Superior of the Mission, also had one, but in it he wrote the faculties and privileges of the Mission.

Whilst Father Ashby was at St. Inigo's, from 1749 to 1754, he built the present residence, having moved it from the old chapel field, according to Father Grivel, who wrote in 1834, one hundred years ago, and according to Father Carbery, who wrote in 1844, one hundred

and forty years ago. The only indication that Father Ashby was stationed at St. Inigo's and built the present residence is the tradition of the people there whom Father Carbery asked about the matter, and the fact that Father Livers, in 1759, paid a debt which Father Ashby had forgotten to pay, and that the St. Inigo's rents from 1749 to 1754 were in Father Ashby's handwriting. As Father Ashby was an active man and hated idleness, after he had finished projecting plans, getting bids from the county masons and carpenters, considering costs and expenses, and fussing with workmen, he spent the long quiet evenings of St. Inigo's in literary endeavors. First of all he stitched together about 100 sheets of paper with a piece of twine—the shoemaker's wax is still visible thereon, the cover being made of the ordinary tough store-paper used on all the St. Inigo's rent books—and then he wrote a history of the Holy Roman Empire, and of the Eastern and Western schisms. Now when Father Livers of Newtown had been accused by a certain Thomas Greaves before the Maryland Legislature in October, 1753, of perverting Protestants, etc., he was the next year sent to St. Inigo's, as a place of greater security. He kept very quiet here and used no memorandum book, as far as I know, for some time; but in 1757, he somehow picked up Father Ashby's historical treatise and ventured to put down the number of turkeys, geese and Muscovy ducks he had around the house, and in 1759, he just put down every thing as it came in and went out at least for a few years. After that no one knows what moneys he received or spent, but no one need be surprised at that, as the people in the counties are generally so busy with more important things that they can not be bothered with the details of book-keeping.

Father Livers left us another note-book, an Almanac published by Rider in London, for the year 1734, adorned with many delightful Varieties and useful Verities and with Notes on Husbandry and Physick. Like our Hagerstown Almanac it predicts the kind of weather the farmers are going to have every day of the year—and contains many advertisements, one of which is worth putting in the WOODSTOCK LETTERS. "Artificial Teeth, set in so firm, as to eat with them and so exact as not to be distinguished from Natural: they are not to be taken out at night, yet they are so fitted that

they can be taken out at pleasure; they are an Ornament to the Mouth and helpful to the speech: Also Teeth drawn and cleaned by John Watts who lives in Racquet Court, Fleet Street, London." Father Livers bought this book before he took ship to America. They set sail towards the end of January; on the 8th of March they saw a ship to leaward about two leagues off, and arrived in Maryland towards the end of March, 1734. As Father Ashby whiled away the solitary hours of winter by writing history, so Father Livers courted the Muse of Poetry. On the first page of the buff covered memorandum book, he wrote just three lines of poetry, two of which can be deciphered. "The just reward of rebel traitor's fate" and after an hiatus "T'was heaven's will, and what great George design'd." Evidently the Father, who was a Marylander, designed a patriotic poem, for at that time the Stamp Act aroused the feelings in America. In the Almanac, however, there are several odes, and here I will transcribe a stanza of one that may be entitled: Ode to the Birds on the Pecan trees at St. Inigo's, just before winter.

Poor little pretty fluttering thing
Must we no longer live together!
And dost thou prune thy trembling wing
To take thy flight thou know'st not whither.

There is also an idyllic poem in the archives, entitled, "Mr. Lewis, his journey from Patapko to Annapolis. April the 4th, 1730." Now Mr. Lewis, afterwards called Father Lewis, happened to be eight years old in 1730, and at that time he knew nothing about "the huge rough rocks over which the Patapko rushes with resistless force;" some one however in recent days wrote the name "Lewis" over another name which began with an L, the rest having become blurred by time. Except for the huge rough rocks, the wooded hills and the deep vales, of the Patapko, the poem is colorless, though the poet sings in poetic strain of the color of every flower, and the delicate taste of every fruit he meets on the way. It is written with a sub-current of religion and piety, and might have served for Renovation verses. It opens thus: "At length the wintry horrors disappear," and ends with the wish "Snatch me some Angel to some abodes, where are seated the Saints and demigods, like Patriots and good Philosophers." What makes me think that Father Livers wrote the poem is simply that the handwriting looks mightily

like his own, and that he loved poetry and cultivated flowers. When at St. Inigo's he planted twenty-three varieties of them in 1673, between the house and the new refectory: sweet Williams, sweet Basils, sweet Scabius's and many other sweet flowerets in one, two and three rows, and in circles. Some of the sermons that have come down to us from that time are his also, but others that are not his have also been ascribed to him; but I think that the person who put his name on them was not sufficiently acquainted with the good Father's hand to recognize it.

In examining the Almanac you will find that Father Livers was also an artist. Two portraits have been preserved. One represents a priest with a fine head and beautiful features: there are narrow braids around the sleeves, but the fingers are bent, as if they had the gout in every joint: he has a wig on his head and a cloth or a beard under his chin. This may be a portrait of himself, for he wore a wig, or of his friend Father Ashby who also wore a wig, but as there is no name, it is hard to tell whose the portrait is. The other portrait looks like the poet Virgil in a meditative mood.

I hope the good Father will forgive me for praising him so much for his varied qualities, for indeed he was a genial gentleman, cheerful and hospitable, amiable and social. A pious nun in Europe saw him and Father Ashby in purgatory for faults that even good people look on as no faults, like want of zeal, losing precious time in little treats and friendly meetings, which may do some good but produce more harm, for by nourishing self-love and flattering the senses and weakening the vigor of the mind they make us unprepared for prayer. Father Livers in his fiery abode could not be brought to speak to the nun, but Father Ashby told her to send her vision to Maryland for the instruction of the Fathers there. And she sent it. The instruction seems to be: That's what a man gets from his acquaintance with a nun; as soon as he is dead she will go and have a vision about him and tell all his faults.

In June, 1758, Father Mosely arrived from England and was sent to Newtown to get acclimated, in that nest of fevers, as Archbishop Carroll dubbed it. In October, Fathers Mosely, Ashby and Beadnall paid a visit to Father Livers at St. Inigo's for friendship's sake, to chat about things in the old country and to

enjoy a dinner together, for I see their names marked together, and also the expense of a server or waiter. Father Mosely brought with him nine shillings worth of tea, Father Beadnall a loaf of sugar worth fifteen shillings, and Father Ashby a wig worth £1.11.0. Of course Father Livers paid for them, for otherwise he would not have put them in his memorandum book. After Father Mosely was sufficiently acclimated and got to know the ways of the country, he had a hard time of it, for in 1764 he was sent to the Eastern Shore to establish a new Mission. The whole Eastern Shore was dependent on Bohemia, and the Father had to travel miles and miles to visit the Catholics scattered in the counties of Kent, Queen Anne, Caroline, Talbot and Dorchester, and the others. Father Mosely bought some land near Easton in Talbot County, built a house and a chapel and called it St. Joseph's. Bohemia, being the mother house, helped him the most, and Father Manners for a beginning sent him two horses, Lion and Jewel,—Lion however died soon after, ten ewes, nine hogs and two more horses. Father Mosely adds this N. B. "The creatures of this plantation of St. Joseph's are marked with a slit in the right and a crop in the left [Ear]." Father Manners besides the above creatures also gave Father Mosely £400 in money, and Father Harding of Philadelphia, not to be outdone in generosity added £7. Father Lewis of White Marsh contributed eight negroes, Father Hunter of St. Thomas' one negro and some cash, and Father Bennet Neale of Baltimore one negro, but this negro was soon after sent back again to Baltimore town. Even Father Ashby of far distant Newtown sent him £1,17,6, and Father Livers of St. Inigo's, although I see nothing marked down, must have sent his best wishes. This is all marked down in Father Joseph Moseley's Memorandum Book of St. Joseph's Plantation, Talbot County. I will extract a page or two to show how a new mission was begun.

"1764. Aug. 11. I arriv'd at Bohemia, with Mr. Lewis (from the Marsh).
" 14. Mr. Lewis returned.
" 31. I began my journey and Mission for Queen-Ann's County.
Sep. 2. I first kept church in Queen-Ann's County.
" 9. I first kept church in Talbot County.

	Oct.	1.	Mr. Harding arrived here from Philadelphia.
	"	14.	Received from Mr. Manners a new pair of Buck-skin Breeches.
	"	15.	Mr. Harding returned for Philadelphia, whom I accompany'd thither, and received £4 currency of Mr. Manners for Paint for the house.
	"	21.	I preached at Philadelphia in ye old chapel.
	"	24.	I left for home where I arrived that day.
	Nov.	1.	My colt Ranter (now Spark) with a chest of Books from Wye arrived here.
	"	17.	A lamp, 1 gall. sweet oil, a Hearth bracket, 2 gall. Linseed oil, paint, white lead, putty and a bell for the chapel arrived from the landing.
	Dec.	28.	From Wye I wrote to Mr. Hunter about ye land to be bought near Queen's Town.
1765.	Feb.	3.	A Letter sent from Bohemia to Mr. Hall to engage ye land near Queen's Town.
	March	18.	I took possession of land bought of Parson Miller: on which I put 8 Negroes, which I brought from Mr. Lewis then living at ye White Marsh.
	May	11.	I received from Mr. Manners to pay for our Land in Talbot . £260.10.0 Received of Mr. Harding as a gift 7. 0.0

During the rest of the month—he bought brooms, stockings, a tea kettle, a whip, a mustard and cream pot, a paper of pins, a wine glass, 2 chisels, 2 dozen of pipes, a curry comb, a barrel of fish, a barrel of tar, 14 pounds of tallow, a dozen of chickens etc. Thus was St. Joseph's established. St. Joseph's was the hardest of our missions, because of its poverty and loneliness, the distance to be travelled over to visit the Catholics, and the eternal corn bread one had to live on.

In the same way when Father Mathias Sittensperger (afterwards called Manners) had taken up his residence in Conewago, the Province helped him with men, cattle and provisions. In 1755, Father Hunter sent him Negro Dick and his wife Mary with their three little

children, Michael, Ignatius and Dicky, 7 steers, 3 cows, 3 heifers, 36 sheep, 1 horse, 3 cart horses together with bedding, blankets, linen, table ware and buck-handled, knives and forks and £157 in cash. In 1780, Father Walton, Sup. of Newtown, sent to Father Pellentz 2 negroes Clem and Judy, and 2 old horses, and moreover 2 horses to Pipe Creek, a place which Father Walton himself had purchased when he was at Frederick in 1768. Likewise when Father Williams established himself in Frederick, in 1766, Father Livers of St. Inigo's, Father Boone of Hickory, and Father Hunter of St. Thomas', each contributed a cask or two of tobacco, and Father Beadnall of Newtown some cash; the tobacco of course was not sent up to Frederick, because Father Williams could never have smoked all of it, but its value in money; Father Hunter also let him have negro Billy for a time, taking a certain amount of tobacco out of the contributions every month for Billy's hire. Probably Father Walton sent the two old horses to Father Pellentz to reimburse him in some way for the money Father Pellentz gave for the purchase of Little Pipe Creek. This place afterwards developed into the town of Liberty, as I understand, and thither now runs the Baltimore Liberty Pike.

Father Walton came over in 1766, and labored in the mission of Newtown. Here he began his Diary. On the fly leaf are recorded the deaths of his parents, grandparents and relatives, for each of whom he said a number of masses. Then follows a list of converts to the Roman Catholic Church, a list of sodalists, a register of marriages, and then the names of persons for whom he said masses—Thus: to a widow who gave 7 sh. 6 d, To a Dutchman who gave 7 shill 6 d. sex pro utroque, that is 6 masses for a dollar—Pro nuper Defunctis in Flandria, Frat. Cottam et Hubert et R. Pat. Perrin —Dixi 6—for Arnold Livers, mortuo, 2. After that he marked down his expenses while at Federick from June 27, 1768, to Oct. 9th, 1769; the rest of the book from the end of 1769 to 1794, with a few years interruption, contains a long list of baptisms and marriages performed at Newtown and St. Inigo's; only a few pages are devoted to the farm accounts at Newtown. It is said that Mr. Coad at St. Inigo's had this book for many years in his possession, it having been loaned to his father by Father Carbery in order to look up his family record.

The greatest expense of our establishments was the hire of men. There were plenty of negroes around the

house, but they were mostly plantation negroes, good enough for cultivating corn and tobacco, and for minding pigs, but useless for mechanical work. When Father Pulton, the procurator, went down to St. Inigo's in 1740, to straighten out Father Gerrard's rent book, he was in a predicament concerning a certain Patrick Burns. Old Patrick Burns had rented a farm, but was backward in his rent; then the old man died, and young Patrick continued on the farm, and the rents kept on increasing and the young man became despondent. To encourage him Father Pulton first took his promissory note, and then took him with him to St. Thomas', and gave him a farm under his own supervision. Even here he made no progress as a planter: then Father Pulton got him to saw planks for the grist mill and gather oyster shells for burning lime for the building of the present residence and the old chapel on the top of the hill. Several of the tenants were thus employed, for by that means they were enabled to pay off a great deal of back rent, as every bushel of oyster shells knocked off a pound of rent tobacco. The shells were piled up in the little field back of the pavilion and there burnt into lime; and now the field is full of shells, but in the river there are none; since the big flood of about 25 years ago covered the beds with a layer of mud and smothered the oysters. Father Pulton had a great liking for Irishmen, as we may judge from the great number he employed both at St. Thomas' in 1741, and at Bohemia in 1746. Here was a John Kenedy from St. Inigo's; he staid one month and was paid 200 lbs. of tobacco: then a John Kelly from parts unknown, whose contract reads "agreed with you at 9 £ sterling or 20 pds. paper per ann., or 2000 lbs. of tobacco with a pair of shoes and a hatt:" then comes Florence Fitzpatrick with whom Father Pulton "agreed at 150 lbs. tobacco the first month, at the rate of 250 lbs. the second month he works; as Florence thought he had enough of tobacco to last him for some time to come, he quit work after the first month. In the mean time however he sold a drum to Father Thorold and thus laid up 30 lbs. more. At first I wondered what Father Thorold wanted a drum for, and by association of ideas I connected the drum at St. Thomas' with Father Bolton's base viol at Newtown, and with Father Pye Neale's flute and Father Hamilton's fife at St. Inigo's; if they only could have been marshalled together, oh, how they would have stirred the soul to noble deeds! The Fathers however did not play on that

drum but feasted on it, for it was a most delicious fish that feeds on oysters. Father Pulton also employed Patrick Chinch, Wm. Hughes, Hugh Wynne, Thomas Kelly from St. Inigo's, and many others, and even an Onorio Prosalini, a son of sunny Italy. Hughes and Wynne were afterwards hired by Father Livers as gardeners at Newtown, though there their names were spelled after the Dutch fashion "Win and Hues." When Father Pulton went to Bohemia a few years after, he engaged Timothy Branham, the tailor, Bryan Gallaher the tanner, Grimes the smith, Anthony the shoemaker, Farrell the well-digger, Waters the mason, Toland the weaver, Anne Kelly the spinster, and others.

About this time the Protestants got terribly frightened at the growth of popery, and imposed a tax on Irish servants, whereat these became so indignant that nearly all of them left the counties, and since that time very few Irishmen have settled in southern Maryland. Even good Father George Hunter upon hearing that an Irish priest, Father Sutton, was to be sent over, wrote: "I do not see his name can hurt him, but I fear his country may, therefore if he comes, as indeed I hope he will, I must begg you'll caution him against discovering his country." That fear may also have been the occasion of their sometimes writing Father Michael Murphy's name with an "O" and calling him Morphy.

On all our home-farms there was a grist mill for grinding corn into meal and wheat into floor, as the Fathers needed bread and the negroes cake, corn-cake, hoe-cake, etc. Soon after the colonists had settled down in St. Mary's City, Cornwalleys built such a mill on the little stream that runs into the Horse-shoe, but when they had poured the corn into the hopper and turned on the water, the mill would not go because there was not enough water. After that when any one wanted to have a mill and had not enough of water, he built a wind-mill on some place of vantage to catch the wind. At St. Inigo's, on Priest's Point there stood a mill with huge sails, and the sails swung round and round and the mill-stones ground and ground and the waves began to wash and they washed the Point away and the mill fell. The two mill-stones which were rescued out of the river now lean against the Villa porch to tell their mournful tale. That mill was put up in 1826, as Father Carbery tells us, by Charles, a black man from St. Thomas'. Of course, there was a mill there long before 1826, as in the old

account-books there are constant expenses for the hire of the miller, for packing the stones and for making and mending the sails. At Newtown too there was a wind-mill, but of it there is not a stone left, and the memory of it is kept alive in the expense column of the books down to 1847.

St. Thomas' possessed two mills; one over on Cedar Point Neck on the plantation called Wind-mill Point; the other was down on the little stream where the ice-pond is. Father Pulton had it built in 1742. The first cost of it was 12,000 lbs. of tobacco, and 1000 more for jobbers, and two barrels of pork and two bottles of rum for more jobbing, and then some paper money to John Glass and his servant for attending to the dam by keeping the water in and the musk-rat out. Father Pulton put down to the credit of the mill the following item: "Nov. 1, 1742. She began to go," and she kept a-going for about thirty years with many a stop in between until 1773, when Father Hunter made a wind-mill out of her and put her on top of the hill that overlooks the pond. And the sails swung round and round, and the mill-stone ground and ground, and the winds began to blow, and they blew the sails away, and the mill stopped. About the year 1850, Mr. Lancaster, the Procurator, got the idea into his head that a steam mill at Chapel Point was just the thing; so they went to work and built a mill house on the point, a ware-house on the side of it, and a wharf in front of it, and a little store or restaurant back of it; he also procured a sail-scow, which he christened "The Express." The Express fetched the wheat from St. Inigo's, Newtown and Cedar Point Neck to Chapel Point, and took the flour from Chapel Point to Rock Point for transfer on the Baltimore steamers. The two brands of flour that the mill produced were Chapel Point's Best and Chapel Point's Superior. The mill has since been turned into a tobacco barn. At Bohemia the mill on the water course in front the church has entirely disappeared. At White Marsh the mill was sold for $10. The foundations of the house, the race and the dam are plainly visible. During the Suppression a costly and tedious dispute arose about the boundaries between Father Ashton, the Procurator, and our neighbor, Mr. Dewall. This gentleman spent over a thousand dollars in surveying and resurveying the whole district for miles around to find his lines, and Father Ashton spent as much in doing the same thing to find his lines. After many surveys and resurveys,

appointment of commissions and juries, and travellings to court, the lines remained just where they were thirty years before, and it was not till 1817 that both sides got tired of disputing and settled by a compromise of give and take.

Thus Father Francis Neale got all the rights to the water course that he needed and built the White Marsh grist-mill. Then they found out that they had not enough of water, and a canal was dug across the plantation to fetch it from a small stream on the next farm. This mill supplied the novitiate at White Marsh for some years with flour and meal for their bread, cakes, muffins, doughnuts, noodles etc.

There was another institution on all our manor farms that deserves some notice, it was the store. Every body knows that the Father Minister in all our houses keeps in his bureau a kind of variety store, and in the wardrobe he has a quantity of shirts, sheets, pillow-cases, bed-ticks, hats and caps, and a whole lot of other useful articles in the clothes line. Now that is the kind of store they had on all our estates, at first in the bureau, but as the number of servants increased, in a room or house set apart as the store.

In 1735 Father Gerrard, who then governed the "insulam sat commodam" had a good stock of linens in his store: 2 pieces of sprig linen, 140 ells; 2 pieces of coarse sheeting linen, 88 yrds; osnaburgs, 29 ells, and 9 hamels; and then a quantity of coarse British linen, Lanckshire and some brown British linen. He also tells us what he did with it. Thus he sold 20 ells of osnaburgs to James Thompson, who was the overseer, then he gave 3 ells of osnaburgs for a negro shirt, 12½ yrds. of coarse linen for shirt for Matthew and Andrew, boy, 5 yrds. of brown British linen for the boy Frank, 7½ yrds. of sprig linen to make two shirts, 2 hamels for the 2 aprons of Susan, and 2 yrds. of Lancashire sheeting linen for Vitus Herbert. Now Vitus was a school boy at St. Inigo's, for whose schooling a legacy of 250 lb. of tobacco had been left in the hands of the widow, Susan Thompson; but as she had not paid the school money for five years, and moreover was indebted to Father Gerrard on other accounts, she settled the bill by giving him Jacob, and Jacob accompanied Father Pulton to St. Thomas' where he was enrolled among the slaves up there.

Beside the various linens, the store was also stocked with striped Hollands, check, linsey-woolsey, and fear-

nought and tearnought, with sugar and molasses, hats and caps and shoes, also with bark trainoil and rum etc. In examining the debtor side of various ledger accounts, one finds that the hired men, the carpenter, the blacksmith, the tailor, etc. spent a great part of their wages on the West Indian brand of distilled molasses. Down at St. Inigo's there was an Angel who was very intimate with the spirits that came from Boston, and another man there took sugar in his, and this fellow must have taken a pledge not to drink immoderately, for he limited himself to a quart every five days. At St. Thomas' a certain Richard Boulton, a carpenter by trade, signed a contract with Father Geo. Hunter, and had Father Whitgrave attest as a witness; "that they would give him five shillings a day, a bottle of rum a week, and not condemn him to eat Homini at his meal." From these few examples it does not follow that all the workmen were like Mr. Angel or Mr. Boulton, for there were also some very abstemious men, like Portuguese Joe, who took none of that stuff; but nevertheless there was a general demand for it where the necessity was universal. Our own people also eschewed the West Indian and Boston products and preferred the distilled wine from Europe, for they too felt the necessity of a stronger drink than water, especially after a long ride over rough roads and through pathless tracts of woods in the colds of winter and the heats of summer. Moreover the insidious germs of shallow wells and the secret inoculations of the mosquito produced fevers and agues, increased tertians and quartains and multiplied typhoids and dysenteries—these broke down the missionary in the prime of life and filled the little chapel cemeteries with valiant soldiers of the cross.

Another article in the store was bark. The Indians in South America used to chew this kind of bark to get at the essence of it, which is a white, fleecy, pulpy substance; the chewing of it cleaned the teeth, the swallowing of it cleaned the liver. Some people shut the their eyes when they take it, some others make faces and grimaces, and some others take a drop with it to keep up the action of the heart. Formerly it was known as Jesuits' bark, but the extract goes by the name of "sulphatum quininii;" the drop that went with it was called "crematum," at least that is the name I found in a letter of Father M. Claude Hartman Xavier Joseph Fidelis de Grisel, who lived at St. Inigo's in 1834; in English, I think it is called "brandy", which word oc-

curs in some of the old account books. Now a concoction of this "crematum" and the bark, was a remedy against the malaria, but often times the "crematum" without the "sulphatum" was considered a sufficient antidote. The malaria in the counties has nearly disappeared, yet a little of it still lurks about in various localities, to pounce upon the unwary victim; but in such cases a drop of crematum and a grain of "sulphatum" is a sufficient protection until the stranger is acclimatised.

The English Provincials considered the "crematum" such a precious thing that they ordered it to be kept under lock and key, and to this day the lock is kept on it, and the keys in the Superior's pocket. During the Suppression each man had his own lock and key, yet they were kept separated for the most part. I have heard of only one of our young priests who put the key into the lock rather frequently; but I imagine he had not had a chance to make his third year before that fateful year of 1773. The Bishop sent him to St. Inigo's to live in retirement and make a retreat under Father Walton. This good and holy man by his prescription of prayer and meditation and a course of fasts and disciplines took the fever out of his blood and then gave him the advice: "Young man, go West," and West he went.

Another ordination was sent out from Merry England about card playing and feasting and little treats. In the pig-skin memorandum with the brass clasp, there is an item which says "wone at card playing, 10 shillings." It must have been an evening when the procurator's lucky star shone bright and clear in the skies of St. Thomas', for surely otherwise he would not have staked the Arca which he carried in his pocket on a game of chance. Neither was it love of money that induced him to risk so much, but rather the genial company of estimable men, and of such there were many in the missions around St. Thomas', as Mr. Brent of Brentland, Mr. Neale of Port Tobacco, Mr. Causeen of Causeen Manor, Mr. Gilpin of Gilpin's Hill, Mr. Falckener of Lothair, Mr. Green of Pomfret, Mr. Pye of Glymont, Mr. Wills of Mattanoman Swamp, and many others. And who could resist the kind invitation of men like these, or not offer hospitality when they came to visit our Manor house! Hospitality was so tender and kind, so gracious and refined in the old Maryland families, that even the negroes have a touch of it. And more-

over these men were neighbors, all living within a radius of twenty miles, and sometimes they got such a longing on their isolated county seats to talk to someone that they would not mind travelling a few miles for the sake of friendship and hospitality. That memorandum about card playing and little parties was sent over by the Provincial for a two-fold purpose: to stop cards and parties, and to advise the Fathers to apply themselves to more serious studies, like writing sermons, getting up cases out of Busenbaum, composing histories, making verses, etc.

The manor stores, as one can see, were not for the public, but only for our own people, our servants, workmen and tenants. Soon after the Revolution the country stores were opened for the public in general, and then the Manor stores began to close up. After we had sold our servants in 1839, the store quietly went back again to Father Minister's bureau. Mr. Lancaster, our procurator who built the steam grist mill at Chapel Point in 1850, added a store thereto for the convenience of the people who came to the mill. He rented out the store, prescribing certain regulations about not retailing strong drinks. These regulations caused a great deal of trouble between the pastor and the store-keeper, for they were too loose for the pastor, and too tight for the store-keeper, and as both were equally zealous, the former for the sobriety of the Chapel Pointers, and the latter for making a decent living, the poor procurator was between two fires, scorched by the one and singed by the other. Finally the store went up in a blaze, and then there was peace.

JOSEPH ZWINGE, S. J.

TRAVNIK, CROATIA.

REV. AND DEAR FATHER,

P. C.

My stay here in Travnik gives me an opportunity to write about the Croatian Mission. I am sure some news about this new field of labor of our Society will interest the readers of the LETTERS. I say new, not that the work itself is of recent origin, but because a few years ago the Croatian Mission received its own Superior in the person of Rev. Father John E. Kujund-

jich, who is subject however to the Provincial of Austria. His residence is in Agram (or Tragreb),[1] the capital of Croatia, where the novitiate of the new Mission has been built. At present there are in all about eighty members, distributed among five houses: the headquarters with the novitiate on the same premises, the seminary of Sarajevo and the college of Travnik, both in Bosnia, and finally the residences of Ragusa (Dubrovnik) and Spalata, (Spljet) in Dalmatia. The last two houses were transferred last year from the Province of Venice.

At the Congress of Berlin in 1878, the Austrian Monarchy determined upon occupying Bosnia and Hercegovina; you know the result of the war against the Turks. However, no new regime could be introduced into these countries before April 21, 1879, when Turkey struck a treaty with Austria-Hungary, by which the supremacy of the Sultan over these two countries was formally safeguarded.[2]

The difficulties of bringing European civilization into these former Turkish possessions, which had suffered so much from Mahomedan fanaticism since 1463, were immense. Hence the Austrian government considered for two long years the advisability of retaining or rejecting the newly acquired territory. It was the strategic position of Dalmatia and the other Austrian maritime possessions that drew from the cabinet its final decision of helping both Bosnia and Hercegovina.

The Secretary of Foreign Affairs, Count Julius Andrássy, had become acquainted with the educational methods of our Society in Kalocsa. Hence he earnestly endeavored to introduce our Fathers into Bosnia.

It must be remembered, that, at the invasion of the Turks in 1463, Mahomet II allowed the Franciscans to attend to the spiritual needs of the Catholics. Consequently, with the exception of the insignificant diocese of Trebinje, in which long since the secular clergy from Ragusa had eight parishes, the whole care of souls was in the hands of the Franciscan province of Bosnia, called Bosnia Argentina, from which in 1846 the Hercegovinian province of Mostar was separated. Owing to the peculiar circumstances of the land the Franciscans were obliged to follow a method of pastoral activity suited to a Missionary country.

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[1] Most of the cities have two names. The one in brackets is Croatian.

[2] At the annexation of Bosnia and Hercegovina, as crownlands of the Austrian monarchy in 1908, Turkey had to renounce all its claims.

On June 5, 1881, at the request of the civil authorities in Vienna, Rome created a special Hierarchy for Bosnia and Hercegovina, which had been thus far under the Propaganda. From that time it became necessary for the clergy of this so-called "Provincia Apostolicæ Sedis" to receive an education in keeping with the new conditions, in order that Catholicity might lose nothing of its prestige in the minds of the immigrants from Austria. The high officials insisted on this particularly. When thus the Church in the occupied countries had attained the so-called "jus commune" through a papal brief "Ex hac augusta" dated July 5, 1881, it became possible for the new Archbishop, Jos. Stadler, D. D., a former pupil of the German College in Rome, to see his heart's desire fulfilled and to get Jesuit Fathers to direct his seminaries. With the consent of Very Rev. Father General, negotiations were begun with the Provincial of the Austrian Province, Rev. Father John N. Mayr.

In order that the Society might undertake the direction of the seminaries in accordance with its own constitutions, the Archbishop handed in the petition to the Holy See, November 30, 1881, in which he begged for a dispensation from the law of the council of Trent (c. 18, sess. 23, de Ref.) according to which the direction and inspection of such institutions should be entrusted to the bishop of the diocese, two deputies from the cathedral chapter and two members of the city clergy. He wanted this right to be transferred to the Superior of the Austro-Hungarian province of the Society of Jesus. His Holiness, Pope Leo XIII, acquiesced to his desire, and on December 12, 1881, Cardinal Jacobini, Secretary of State, communicated the result to His Grace. Thereupon, Archbishop Stadler wrote to Very Rev. Father Beckx on April 30, 1882:

"Inita est pactio, qua utrumque seminarium religiosis societatis Jesu libere administrandum committitur specialiter et expresse statuendo: deputatorum officio præscripto concilio Tridentino in regendo utroque provinciali seminario Urhbosniensi nullus erit locus. Rectores, magistri aliique officiales a Superioribus, S. J. omnino libere constituentur et amovebuntur. Alumni a rectore seminarii admittentur; Archiepiscopi respective episcoporum suffraganeorum erit approbare admissos, quorum nomina eis significari debebunt, dimitti poterunt alumni a rectore seminarii prudenti ipsius

arbitrio non expetito consensu vel approbatione archiepiscopi respectivi episcopi, de dimissione tamen ordinarius episcopus certior faciendus erit. Administratio utriusque seminarii tam spiritualis quoad studia et pietatis exercitia quam œconomica quoad bona tota eaque libera penes regulares S. J. erit. Attamen rector seminarii quolibet semestri finito de singulorum alumnorum in studiis litterarum progressu ad archiepiscopum resp. ad episcopos suffraganeos, si qui sunt ipsorum alumni, scripto referet; itemque in fine cujusvis anni scholaris de bonorum seminarii statu temporalium scriptam relationem ad archiepiscopum transmittet. Porro utrumque seminarium est exemptum declaratum a jurisdictione parochi, cui tamen jus sepulturæ reservatum est. Ceterum seminarium utrumque sub patrocinio, protectione et subjectione archiepiscopi manebit, cujus æqua vota superiores regulares magni semper facient."

According to this document, which later received the approbation of the civil authorities, a "petit séminaire" was started in Travnik in the fall of 1882. To satisfy the desire of the government, Rev. Father Provincial wanted to begin a theologate there also. To start it he appointed Fathers F. Slavich and F. Hübner. The latter, however, never crossed the river Save, for there were no theologians yet for the secular clergy, and the Franciscans preferred to educate their own candidates themselves. Hence the idea of establishing a theological course had to be given up, until the fall of 1890, when the first five seniors graduated from the preparatory seminary. Then at last, the new Provincial, Rev. Father Francis X. Schwärnler, opened a theological institute in Travnik and gave Father A. Hüninger the chair of Philosophy and Fundamental Theology, while Father John E. Danner filled that of Scripture, Hebrew and Hermeneutics. The government, which supported both seminaries by its subsidies in accordance with the treaty mentioned above, expressed the desire that the plan of studies, prescribed in 1858 for similar theological institutions in Austria, be adhered to. This was done, not, however, without several important modifications.

The second year Father F. Beller, the present Master of Novices in Agram, taught special dogma, while the Prefect of Studies of the preparatory seminary, Father F. Brixi, now minister in Agram, lectured on Church History. The following year, Father Michæl Gatterer

was added to the faculty as Professor of Moral; however a year later we find him in Innsbruck on the staff of the Imperial Royal University.[1] When finally in 1893–94 all four courses could be opened, Father Matthew Kulunchich lectured on Moral and Pastoral Theology, Father Jos. Haizmann on Scripture, and Father J. E. Danner on Canon, Law Patrology and Ecclesiastical Art.

As stated above, in the treaty between the Holy See and the Austro-Hungarian government mention was made of two seminaries: a preparatory one in Travnik, and a Theological course in Sarajevo, the capital of Bosnia.

In the year 1892 Archbishop Stadler undertook the building of a seminary in Sarajevo. Secretary von Szlávy's successor, Benjamin von Kallay, wanted to leave the Theologate in Travnik. He feared that the erection of a Catholic Theological institution in the old Turkish capital would stir up the intolerance of the Moslems. But Archbishop Stadler adhered to the decision of Secretary Szlávy.

The expenses of both institutions reached the half million mark. These were partially covered by generous benefactors. The building in Sarajevo was destined to be a kind of central seminary for the Balkan States, and was to accommodate a hundred students. This number, however, was never reached. Hence the large study rooms and lecture halls were later converted into smaller apartments.

At the end of August, 1893, the west wing was ready for occupation, and, although many things were still wanting, the moving from Travnik to Sarajevo was not deferred.

On August 27, the usual farewell dinner took place. On the following morning the community left in small bands. Those who reached Sarajevo before noon were invited to table by the Most Reverend Archbishop. In the evening the Brother cook was able to satisfy all in spite of many a missing culinary utensil. Father Minister had spent his best energies in furnishing the house. The inmates were seven Fathers, six coadjutor-brothers and seventeen Theologians.

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[1] All those acquainted with Father Gatterer will be glad to hear that he now fills the chair of Moral and Pastoral Theology at the diocesan seminary of Klagenfurt.

On September 1, the Solemn Mass of the Holy Ghost was celebrated, coram episcopo. On the 10th, the hall destined to be the *aula academica*, with an entrance on the street, was solemnly blessed by His Grace, assisted by the canons of the cathedral, the Fathers and the Seminarians, in the presence of a large concourse of people. This hall served as a temporary chapel, until the completion of the Seminary church, dedicated to the Apostles of the Slavonians, Saints Cyril and Methodius. On this occasion Archbishop Stadler pronounced an enthusiastic oration, in which he set forth in a splendid manner the object of the new institution. There were also several Franciscans present. All partook of the banquet in the refectory, where old school desks had to supply the lack of tables. Indeed, many inconveniences had to be suffered patiently for weeks and months, till the missing furniture could be procured. But who would not be willing to put up with privation in such a noble cause as this!

The academic lectures were begun after a few days. The fears, which Secretary von Kallay had expressed, proved to be without foundation. The Mohamedans and the Serbs stood on friendly terms with the faculty of the Seminary. Many not of the faith, such as the Mayor of Sarajevo, Mechmed Bey Kapetanovich-Ljubushak, the Greek-orthodox Archbishop Geo. Nikolajevich and his Archimandrite Geo. Magarashevich honored the Seminary with their visits. Later on the Austrian delegate, and on May 13th, 1894, Archduke Albert himself visited the institution.

It may be said that the first five Seminarians, who completed the four years' course, were appointed to good parishes. On the other hand there is a great deal of truth in the remark, which Bishop Markovich, O. F. M. of Banjaluka, made in his address to Ours on the occasion of his visit to Travnik in the fall of 1890: "I am afraid," he said "that the pupils of the seminary are treated too delicately, so that they are hardly capable of standing the privations, that await them in their respective parishes." However true this assertion may be and how little brilliant the prospects of the young candidate to the priesthood in Bosnia may appear, one thing is certain, our Fathers have not labored in vain, but have laid the foundation of a body of clergy, who are happy in their vocation and conscious of their arduous duty. Glory be to God and honor to Arch-

bishop Stadler and Bishop Sharich! These are men of God and sincere friends of our Society, ever ready to help, defend and protect it against enemies from within and from without in this arduous part of the Lord's vineyard, where the harvest is great, but the laborers few!

I recommend myself earnestly to your holy sacrifices and prayers.

Yours devotedly in Christ,

GEO. M. BAILEY, S. J.

BOOKS OF INTEREST TO OURS.

Manuale Stenographiæ Latinæ secundum systema Pitman, ad usum eorum præsertim qui studiis dant operam. Auctore Gulielmo Tatlock S. J. In-18. Religatum tela. Pretium fr. 3.

Romæ: in Universitate Gregoriana.

Londini: apud Sir Isaac Pitman & Sons, 1 Amen Corner, E. C.

Neo Eboraci: apud eosdem, 2-6 West Forty-Fifth Street.

Continet expositionem completam artis stenographicæ multis exemplis illustratam, plurima compendia scripturæ, regulas scribendi, exercitia, lectiones.

Opus parvum plurima complectens, omnibus numeris absolutum; utilissimum omnibus qui latine loquuntur, legunt, audiunt, scribunt, iis præsertim qui philosophiæ scholasticæ et theologiæ incumbunt.

Systema stenographicum omnium aliorum systematum facile princeps.

This excellent little work is the result of 20 years' study and experience, and is certainly unique. Nothing of the kind has ever been so well and so carefully done. It should prove a great boon to all students. In a letter from Monddragone we are told that the Manual has been very well received by the authorities of the Gregorian University, and by all to whom it has been made known. It should get a hearty welcome from all students.

Life of St. Aloysius, Patron of Christian Youth. By Maurice Meschler, S. J. Translated by a Benedictine of the Perpetual Adoration. Herder, St. Louis, Mo. 1911.

This is a new history of St. Aloysius. It does not narrate any new incidents of his life, as these have all been given by the Saint's oldest biographers. Yet there is a genuine newness in the life, because it contains more of the letters and other writings of St. Aloysius than any of the other biographies hitherto published. Then too details of the history of the period and its customs have been clearly woven into the narration, and these give more vividness and completeness to the life, and help the reader to understand and appreciate better what manner of Saint Aloysius is. Moreover little instructions and meditations have been introduced at suitable points in the biography. The author has indeed accomplished well the main object of his labor; he has given us a most interesting, practical and edifying book. The translation is done well.

Arthurus Vermeersch, S. J. De Religiosis et Missionariis. Supplementa et Monumenta Periodica. Sextus Tomus N. I. 1 Junii 1911. Bruges, Beyaert. Ratisbon, Pustet. Paris, Lethielleux.

This number opens with a "Supplementum" dealing with that section of the Constitution "Romanos Pontifices" of Leo XIII, where the Roman Pontiff establishes the rules according to which it has to be determined what property belongs to *Missions*, what belongs to the *Regulars*, who are in charge of them. Having in view the fact that the rules approved by Leo XIII were originally made for England, the author discusses the question whether and how far the same rules are to be applied to other countries to which the C. "Romanos Pontifices" has been extended, and where the conditions may be different. After this, the author answers several queries or "Quaesita," and these are followed by the "Monumenta," or recent decrees of the Holy See, which are supplied as usual with explanatory notes.

Arthurus Vermeersch, S. J. De Religiosis et Missionariis. Supplementa et Monumenta Periodica. Sextus Tomus. N. 2. 15 Septem. 1911.

In the first part of this number the author solves several cases connected with marriage laws and with laws affecting the rites to be followed in churches and oratories. In the second part the reader will find the latest decrees of the Holy See, supplied with explanatory notes.

Our Daily Bread. Talks on Frequent Communion. By Father Walter Dwight of the Society of Jesus. Apostleship of Prayer, 801 West 181 St., New York. 1911. Price 56 cents postpaid. 12 copies $5,00.

Those who have read Father Dwight's talks on frequent communion in the Messenger of the Sacred Heart, will be pleased to learn that he has published them in book form under the title of "Our Daily Bread." This latest publication from the press of the Apostleship of Prayer is the third in that attractive series of inviting spiritual books which began with "Under the Santuary Lamp" and was soon followed by "The Heart of the Gospel." We admire the zeal which prompted such a series, and wish it an influence no less than catholic.

The purpose of "Our Daily Bread," as its title indicates, is to encourage the frequent and daily reception of Holy Communion. The talks, therefore, are in the main hortatory, though of ample proof of statement as well as of refutation of objections popularly, simply and briefly stated, there is no want.

The author tells us that the book is designedly written in a familiar style with a view to making its readers holily familiar with our Divine Friend in the Sacrement of His love. Towards this end we think he has succeeded admir-

ably in the fifteen talks that make up the volume. And while from the modest preface we learn that he makes no claim to novelty in the matter treated, his presentation of it is pleasingly new, and in this lies much of the charm of the book. He appeals to his readers in ways that are simple, striking, convincing and often of tender urgency. As instances we might cite "The Senior Partner," "The Shepherd," "The Doctor," and especially "The Teacher" wherein he represents our Lord in Holy Communion as a sympathetic Master instructing daily in the temple, who in His schedule of studies makes fuller provision for private pupils and devotes Himself in a special way tutoring the backward, adopting His instruction to the capacity of each and giving to all the credit of their little successes. It is a worthy work and we recommend it strongly to all who are in any way engaged in the care of souls.

Collection de la Bibliothèque des exercices. No. 34. Juillet, 1911, Enghien, Belgique.

Explication des Règles d'Orthodoxie par le Père Claude Judde, S. J.

No. 35, Septembre, 1911. Duo Antiqua Directoria a PP. Hoffaeo et Ceccatto, S. J.

The first of these ancient directories is by Father Paul Hoffaeus, Provincial of Upper Germany. The copy in no. 35 of the C. B. E. was found in the archives of one of our houses in France. There are some details lacking in the Ms. These Father Watrigant, the Editor, has endeavored to supply. They are noted in brackets.

The second ancient directory is from a Ms. of Father John Baptist Ceccatto, of the Roman Province. It is preserved in the Royal Archives of Belgium, in Brussels. The title of the Ms. is: Directio pro Exercitiis.

In his short introduction the Editor remarks:

"We have already published in no. 15 of the C. B. E. an ancient *Breve Directorium.* The volume which the Editors of the *Monumenta Historica Societatis Jesu* are preparing on the Exercises will probably contain other directories in use in the early days of the Society."

No. 36, November, 1911. Bibliographie des récentes publications sur Les Exercices Spirituels et Les Retraites (1910–1911.) Par Père H. Watrigant, S. J.

This is a most instructive, interesting and valuable number of the C. B. E. Nothing on the Exercises has escaped the wacthful eye of Father Watrigant. It is a complete list of every thing, even newspaper notices, that has appeared anywhere in any language on the Exercises and works connected with the Exercises. From it we get a splendid idea of the great activity of Ours the world over in this great work. The mere reading of the bibliography stirs one to action. There is an excellent and careful analytical index at the end of the bibliography.

Stuore. By Michael Earls, S. J. Benziger Brothers, New York, 1911. This work is a packet of most interesting short stories. The author has the true story-teller's style. The stories have been most favorably received everywhere, the best proof the writer could have of the success of his endeavors, and the warmest encouragement for giving the public more stories like these in Stuore.

Pratical Notes on the Regular Greek Verbs ω and μι. For use in the High School. Loyola College, Baltimore, Md. 1911. Jos. I. Ziegler, S. J.

The object of this little work is to simplify the study of the "Regular Greek Verbs." It is the result of twenty-two years experience in the class room.

Corrections et Additions à la Bibliothèque de la Compagnie de Jésus. Supplement au "De Backer, Sommervogel" par Ernest M. Rivière, S. J. Première Fasicule, Toulouse, Chez L'Auteur, 7, rue Boulbone, 1911.

The title of this work indicate its character and its scope,

OBITUARY

Father Francis X. Brady

The members of our Province have seldom received a greater shock than when it was announced that Father "Frank" Brady, as they commonly knew him, was dead. The fact itself, its suddenness, its almost dramatic character make his life worthy of special record. From a delicate boy he had grown to the strength of a splendid manhood; from a retiring country lad he had come to be a commanding priestly figure in one of our larger cities,—the appointed district of his labors. In view of it all, the story of his life must be at least of interest to Ours; while to those of us who were privileged to be closely associated with him, it will always remain not only a cherished memory but an inspiration.

Francis Xavier Brady was born in the Buchanan Valley, near Gettysburg, Pennsylvania, on March 29th, 1857. His father, Samuel Brady, was also a native of those parts and of immediate Irish descent. His mother, Margaret Goy Brady, daughter of Dr. Goy, late professor in one of the German universities, belonged to the settlers familiarly known as the Pennsylvania Dutch. Francis was the second child, three brothers who survive him, and a sister who died a pious Religious of St. Joseph, in McSherrystown, having blessed the union.

In time, Mr. Brady was selected to take charge of the farmlands connected with our church at Paradise, a few miles away, and thither he moved with his young family. It was here that the earliest scenes of Father Brady's life were laid. For a time he attended the public school of the district and received his religious instruction at the hands of the pastor of the church. He was prepared for his First Holy Communion by one, now a religious of the Sacred Heart, in Philadelphia, whose zeal and self-sacrifice prompted her to form a summer-school for the training of the Catholic youth of the district.

In those days, our Fathers at historic Conewago, conducted an advanced school for prospective church-students, and thither Francis was sent to fit himself in preliminaries for the sublime vocation to which he was later called. Here good old Father De Neckere, under the inspiration and sympathy of his superior, Father Enders, drilled lads daily, sometimes in the class-room and often in the open, in the beauties of the classics and even in science, as far as the

equipment of his primitive laboratory would allow. The school was a triumph, and its history alone is a monument to the zeal of those pioneers who knew no self-sacrifice too great for the mental and moral welfare of their flock.

After two years in such environment, Francis turned his face to the Novitiate at Frederick. He entered its doors on July 21st, 1873,—a momentous occasion not only for his own soul but for the countless others whose souls were later to feel the powerful touch of his guiding hand. As a Novice, little occurred in his exterior life, to mark it off with special emphasis. We can only deduce in this aftertime, that the spiritual principles implanted there took so firm a root that winds and storms of later life had no power to shake them.

Then came the years of study. After one year of Juniorate, Woodstock became his home in the summer of 1876. At once a certain weakness of health, that clung to him for many years, began to assert itself in the young philosopher. The country lad whose early life had been cast in care-free ways in open country, could not but feel the strain of student-life on the hill that could not then boast of present-day conveniences. His throat was perceptibly affected and presaged still further harm. But the three years of philosophy closed without serious detriment, and Mr. Brady was assigned to Gonzaga College, Washington, in the summer of 1879 as the first outer field of his eventful public career.

In the two years spent here we find him enrolled in the catalogue as prefect, and teacher in the lower classes. As in the case of others in the band of our teaching scholastics, it is not hard to imagine Mr. Brady efficiently performing many another collateral office, that finds no place in catalogue abbreviations. In 1881 he was transferred to similar duties in St. Peter's College, Jersey City. From his contemporaries we learn that he was always a zealous laborer in the vineyard of scholastic work, and in view of the zeal that characterized his later life, it is not difficult to accept the estimate even beyond its literal value.

In the summer of 1884 Woodstock again laid claim to Mr. Brady, this time for his final studies. The years passed rather uneventfully from an historic point of view, but full of intimate personal incident, we are sure, by the very nature of the coveted goal to which he was tending. The period of theology was at length over, and no exceptional success had marked its passage. Delicacy of constitution precluded all chance of academic display, but could not prevent the student from storing a wealth of that practical priestly knowledge on which he was able to call so effectively in the successful years of his ministry. In later years Father Brady did not lay even the most modest claim to a weighty opinion in matters of dogma. In points of moral, he could not but feel otherwise. Throughout the many years that he served in the Archdiocesan Conferences, he always saw

his various solutions received with deference and himself often accepted as a final arbiter. At the end of two years, Superiors thought it wise to have him ordained on account of ill-health. Such things were possible in those days, and so on Saturday, August 28, 1886, priesthood came at last. He was ordained in the little chapel at Woodstock by His Eminence, Cardinal Gibbons, who had but shortly before been raised to the princely dignity. The new priest celebrated his first Mass on the following morning in the hallowed community chapel of the College, surrounded by relatives. Then came a few days spent among the friends of his youth at Paradise,—and what gala days they were in that modest country-side. The visit of mitre and crozier could hardly have evoked more warmth and enthusiasm. Entertainments were planned in his honor and special services enacted in the church. It was their own Frank Brady come unto his own, and nothing was too good for him at their proud and generous hands.

When the home-coming was over, Father Brady repaired to his new post,—that of Assistant General Director of the Apostleship of Prayer, and Editor of the Messenger of the Sacred Heart,—with headquarters at the Church of the Gesu, Philadelphia. He used to say in after years, that one of the chief reasons that urged Superiors to give him this first assignment was the weakness of throat which they expected would prevent him from ever assuming a parochial charge. Whatever the reasons, subsequent issues proved the wisdom of them. For the first three years he acted so capably as assistant, that the burden of head-directorship was placed upon him, which he bore for a succeeding three. During his tenure of this office, the prominent part he took in advancing the interests of the Apostleship, made his name and zeal familiar to priests and Catholics generally throughout the country. The League prospered and was extended to many centres. The "Messenger," too, took on larger proportions, and to say the least, lost none of its merit, for it bore the impress of his nice taste and prudent progressiveness. Many of its productions were from the pen of the Editor himself, though they seldom appeared under his name. A tercentenary "Life of St. Aloysius," was his best contribution, and going into book form, reached an edition of over thirty thousand. Certain clouds overhung the affairs with which he was connected in these days, and some thought that the mists touched Father Brady himself. The experience was crucial, but it neither marred his labors at the time nor dimmed his kindly vision in later years. It made the period, not the most important one of his career, but a pivot on which he swung round to full maturity.

In September of 1892, Father Brady passed to his Tertianship. It was six years since ordination, and though his

life had been an active one, the return to quiet, thoughtful life at Frederick was not unwelcome. He went through the period uneventually, as Tertians do, and under Father John B. Lessman. The year over, he was sent to Loyola College, Baltimore, as Prefect of studies, where he arrived on July 31, 1893, a day that will always remain sacred to his host of Maryland friends as marking the beginning of seventeen years of supreme usefulness in their midst, culminating only in his all-too-sudden death,

As Prefect of studies and discipline, Father Brady was thoroughly successful. Encouraging the studious, reproving the laggard, he took a personal interest in each one of the boys and even then sought quietly to rid many a home-closet of its family skeleton. As a disciplinarian his methods were of a piece with those of his later life,—effective but never tumultuous. He organized a series of evening lectures for professional and business men, in which he himself gave the course in Ethics. Though his health was never of the best, he found energy to manage most of the public events held at the College. Receptions to His Eminence, the Archbishop of the Diocese, to Archbishop Satolli, Bishops Donahue of Wheeling and Gordon of Jamaica were given during his term, and those who recall the occasions do not fail to attribute their success to Father Brady's skillful direction. It was his constant endeavor in those days as later, to keep the name of the College constantly before the public. Almost daily, the newspapers had some notice with "Loyola" in its headline, and the effort had the desired effect. The College became better known, more students, and of the desirable kind, were enrolled during his Prefectship than at any time until he became President. The last important event in his religious training took place during this period, when on February 2nd, 1895, he made his final vows. The Rector before whom he took them made the jesting prophecy that morning that Father Brady would some day be receiving at that same altar the vows of others. Happily, the prophecy was more than a jest.

On July 31, 1895, Father Brady was taken from College duties to be made pastor of the church,—an office which he held for fifteen years. During that time all that transpired of which he was the central figure would be impossible to recount. They are the years that make his biography worth recording at more than ordinary length. And yet, his work among the people during that time was so much of the intimate personal kind, that it makes its narrative inadequate, if not altogether impossible. Father Brady's influence was strong on people and events, but strongest in the souls of individuals. Thousands might lend a separate chapter to the true history of his life, each telling a different yet similar story of the part his zeal and sympathy played in the sanctuary of their homes or hearts. In more than the ordinary

sense must it be said of him, that only the final reckoning will reveal him at his true worth. The first great step to that reckoning—his death,—with all the bitter tears that were shed even by manly men in the shadow of his coffin, gave us some insight into what we may expect to hear when the full record of his life is in the end disclosed.

With the able assistance of his coworkers, church functions took on a new life during the pastorate of Father Brady. All that a pastor should be, he was to his flock. Of two societies he assumed personal charge, (though he had already closely identified himself with both of them), which he relinquished only when earthly duties were taken from his willing hand,—the "Bona Mors" and the "Men's League."

Every second Sunday evening of the month found him faithfully instructing the members of the former Society in some topic touching on readiness for their final summons. In the light of after events, it is not hard to believe that his zeal in this devotion did much to merit a peaceful, though sudden death for himself. It was on Bona Mors night that he died. The "Men's League," however, was his dearest interest. It is a branch of the League of the Sacred Heart, and was formed by one of Father Brady's immediate predecessors in the care of souls at St. Ignatius. Many similar flourishing societies can now be found in our churches; this one was a pioneer. We doubt if many others of its kind are able to group together so many men of different rank and education. This in a city that stands by caste so strongly, gives the society here an added characteristic, and to Father Brady was due the levelling. His tactful chats with his Men at their monthly Communion Mass made them remember only that they were but equal brothers, and children of a common Father. To this day, as a result of his labors, all classes of men are seen at the meetings. The man of money kneels beside his colored servant, and the man of historic name forgets his boasted ancestry. His talks were pointed, brief and familiar, and these three traits sum up all his power as a public speaker. He was not an orator in the technical sense; his voice, if nothing else, prevented him. But his people did not tire of him, despite the many times that his long pastorate placed him in their pulpit. There was a sense of gratification whenever he appeared before them, and his hearers always went home with a lesson.

In his direct dealings with men, Father Brady was at his best. He entered intimately into their civil, domestic and individual life. Politicians laid their schemes before him and found him in touch with the issues of the day and a quiet guardian of public right and wrong. The day he passed away the leader of one of the political parties of the state told the story of how it was Father Brady's quiet influence that had beaten him in a municipal scheme which

was otherwise certain of success. To use a familiar expression, it was his custom to "buttonhole" men wherever he met them, and wherever he could find them when he went in a search that he thought was worth the while. It is no figure of speech to say that in the morning he was closeted in the Bank President's office, at noon you could find him near the mechanic's bench, and in the evening he halted the laborer's hand outstretched to cast away in folly the fruit of a day of toil. The name "Father Brady" became a byword among them for all that was uplifting. He held their counsel, carried their secrets as only they can testify. He was their Father, Brother, their link with God, and no wonder they mourn him as they do even to-day.

In the homes his influence grew from a different source,—his sympathy in domestic trials. Of all his parochial duties, devotion to the sick was supreme, and was the keynote of his popularity. No call was inopportune; no case relinquished till it closed for good or ill. The sick-call register of his church, with page after page, recording his ministrations, bears eloquent testimony to his faithfulness in this regard, but only the tongues of those whose sorrows he shared, assuaged and lifted can ever tell the full story of what he was to them when they stood in the shadow of the cross. He was not sentimental, yet his eyes were not strangers to tears of sympathy. He went down into the hearts of his people and they felt that his heart was in unison with every beat of their own. As counsellor his power covered an extensive field. Members of all classes and every age sought him out by word or letter and felt secure in the wisdom of his advice. Religious sought him in the parlors, the laity flocked to his confessional, the diffident waited for him at the crossings, and his men even stole to his room when their soul's burden went beyond endurance. Throughout it all, he bore a rare and golden trait; each sufferer went away with a conviction that his own personal case was the good priest's sole and deepest concern.

Thus he lived on among his people, the while remaining an observant subject in his own community. With all his charges, he made his presence felt in his own household as one of its most genial and interested members. There, charity was the domimant note of his life,—in deed, when occasion arose, but at all times by defensive speech or the silence of disapproval.

At the end of fifteen years of such service, Father Brady was taken from the ranks and made a leader, when on June 12, 1908, he was read out as Rector of the College. His immediate predecessor in office, good Father Read Mullan, had done much in his short term, to set the College on a higher road to prosperity. Father Brady with his general influence, had little trouble in keeping up the pace and even accelerating it. Many feared at his appointment that his interests

were so long and so exclusively allied to Church affairs that the College would play a second part in his plans of government. Precisely the opposite took place. He dropped immediate connection with parochial affairs as swiftly and as prudently as he could, and school-matters absorbed his best attention from the start. He even went so far as to try to hand over to another the Men's League,—his pet and most congenial office,—a sure sign that he felt some higher duty was calling on him as President of the College. Every day, as he went out on some mission of zeal, he passed down by the Prefect's office, dropped in to ask how things were going, and made his exit through the boys' door, with the hope of meeting some of them. He followed their individual marks and deportment with solicitude surprising in a man whose cares were so manifold; and yet with all his interest in details he left subordinate offices substantially to subordinates.

In the financial upbuilding of the College, Father Brady was able to call on many resources, which he did effectually. The College was never on a firmer footing than during his regime. The four and only founded professorships, and many of the scholarships of the College came through him, and in receiving private gifts his hand were magical. At the very time of his death a scheme was under way through which the College was to be a beneficiary in the greatest donation ever accorded it, and the gift was planned as a personal testimony to its President. In August he was to be twenty-five years a priest, and the people hoped to place $25,000. in his hands as proof of their appreciation of his priestly services among them. Thanks to their labors and generosity the project was not abandoned at his death. Through the successful issue of a great bazaar and out of private donations, they converted their jubilee-gift into a gift to his memory.

As Superior of Ours, his brief career is best summed up in that he satisfied those over whom he ruled and those who ruled over him. Forbearing he was, almost to a fault, for there are those who thought him a bit too easy, not on the misdeeds, but on the whims of others. Perhaps it was a fault, but perhaps too, he thought its uncommoness would extenuate and even condone it. Self-control, too, in trying circumstances, stands out as one of his best traits. Who of us ever saw him lose his temper; how many of us ever saw him ruffled? The majesty of calmness was always about him. Besides, he was strong in his realization that there are two sides to every question. Where others arrive at the truth of the adage only after reflection, Father Brady had a very instinct for it, and his manner of governing was colored accordingly. Such traits as these combined to give him the exceptional tact for which he was generally noted. In fact they caused many to say, but mostly in compliment,

that he was much of a politician. To call him a diplomat in the high sense would be more to the point.

Out of all that Father Brady accomplished during his long stay in this city, he has left one special legacy to the parishioners of St. Ignatius'. By it they will remember Father Brady living; through it they cannot forget Father Brady dead: we mean our Novena of Grace. Readers of the LETTERS for February, 1911, may recall the part he played in the local upbuilding of that devotion. He raised it from the ordinary parish service that he found it, to one of city-wide dimensions, and he lived to see the capacity of his beloved church and the energy of himself and his co-workers taxed beyond their limits. In the payment of his generous share of this tax he hastened if not actually brought about his death.

On March 1st of last year Father Brady began a triduum in New York City which he conducted with accustomed energy. It was successful as his similar exercises were, for Father Brady was noted as a director of retreats. With College students, seminarians, priests and religious he was equally successful, for his easy, familiar, practical conferences made it a pleasure as well as a profit to sit before him. There was always something courtly about him that had effect as great as the substance of his talk. One good pastor of New York City put it well after a retreat at Dunwoodie, when he said: "Father Brady never forgot that he was a gentleman, and that we thought we were gentlemen, too." Peculiar interest attaches to his last work in this line in the frequency with which he mentioned death. Hardly a talk was given, the exercitants tell us, but some allusion was made to the final summons. He appeared to be in the best of health,—did not even seem to be fatigued,—though Lent had begun and he had undertaken the fast.

The Triduum over, Father Brady hurried back to Baltimore to begin the Novena on March 4th. Throughout the nine days he worked to his utmost, and beyond it, as the sad sequel shows. In reckoning up accounts at the end, it was found that he preached twenty times and had heard almost 1000 confessions. At the 7.30 Mass on the closing day,—a Sunday—a congregation that filled the church to overflowing saw him stand before them, apparently hale and hearty. Some say he appeared fatigued that afternoon; others, that he looked his best. And when he was at his best, Father Brady was good to look upon at close range or far. He was a large man, being slightly over six feet, erect and built proportionately. In later years the silver sheen of his hair made a fitting crown to an impressive figure. In his light blue eyes lay a kindliness that those who knew him well, will not easily forget. They were always eloquent, whether of sympathy, remonstrance or reproof. But it is in the memory of his voice that many of us will remem-

ber him best. It had a quality all its own, and we can draw no similitude. It was nasal without being offensive, slightly harsh but free from rasp, penetrating though neither round nor resonant. In distant years when his friends seek to bring his presence before them they will not more easily conjure up a picture of his form and face, as hear the characteristic tone and cadence of his voice.

We cannot but subjoin here, and in full, what proved to be the last public words that voice ever uttered:

"We are now closing the Novena of Grace for the seventeenth time in this church. Some of those present began their first Novena of Grace with me, when only a hundred gathered together to honor our great Saint. With me you have seen it grow until now not only are the five services in our church made up of vast crowds, but the devotion has spread to nine other churches of the city. On this last day what could be more fitting to speak of than the death of the Saint we are honoring? St. Francis Xavier longed for the conversion of China. It was his great prayer, the one desire of his heart; and it seemed to be on the point of fulfillment, that desire, when stricken with fever, with China in sight, he was landed on a desolate island. There, without a single friend to say a kindly word, without a helping hand to soothe his fever-stricken brow, without one to receive his last sigh, he died alone. Perhaps some of us have not obtained an answer to the prayers we have made during these days. God has not seen fit to grant that which we are asking. The fault may be ours, or perhaps it is that God knows better than we and it is not well for us to receive the grace. But no matter what may be the result we must not lose confidence in God and St. Francis. St. Francis' prayer had not been granted, his desire to convert the mighty kingdom of China, but God had granted him the death of a Saint; for he had 'hoped in the Lord and he was not confounded forever.' So it is with us. Many of us who are here to-day may not be here when the Novena comes 'round again. I may not be here myself. Let us ask God to grant us the greatest of all graces, the grace of a happy death; and God grant that every one of us may have that grace,—to die in the friendship of God. Let us hope in the Lord, my dear friends, that when that last summons comes, He may find us ready and we may not be 'confounded forever.'"

After the devotions, on his way to his room, Father Brady remarked in passing to one of the community,—"Well, thank God, I have given my last talk." The listener little knew that what he heard was a literal truth. After a brief chat with his brother, who had come to visit him that afternoon and who had for the first time heard his brother Frank preach, Father Brady left the house for about an hour. His last call was one of charity—a visit to a patient who was to undergo an operation on the following morning. The wri-

ter of this sketch was talking to Father Brady at the door for a few minutes as he went out, and there was not a sign about him to betray the shadows that were so soon to fall. In an hour's time he was home again and in his room. Absence from the community supper was noted, as such an occurence was rare, but the visit of his brother sufficiently explained it away. Shortly before nine, the Brother Sacristan passing by, saw Father Brady moving about in his room, —the door being slightly open.

In the morning the house-bell rang as usual at 6.20 for the Community Mass. Father Rector did not answer the summons. The brother thinking him unwell, went down to investigate, but no answer came to the knock. The Brother entered the room and there on the bed, fully clothed, even to the neatness of the cincture round his cassock, lay Father Brady,—dead. Those of us who hurried to the death-room when notified, will not easily forget our sensations. The older Fathers attest that they never saw so bewildered and stricken a community. Tears rushed to the eyes as quickly as prayers to the lips, and for all our schooling in resignation, our shoulders were weak for the blow. We thanked God there was no evidence of a lonely death-struggle; the mouth was not fully closed, but set;—the eyes were slightly open, and glazed. His right arm reached down at his side, but the left, with its hand upon the heart told us the region of his last pain. For nine days many of ourselves as well as our parishioners had heard the now mute lips repeat the versicle—"Our Lord hath guided the just man by right ways," and we answered now as then, with all our hearts,—"He hath shown him the kingdom of God." The physicians who were summoned were unanimous that the call had come from the heart-failure and before midnight. The verdict was bitter-sweet; for it was hard to feel that he lay dead so long amongst us, though it was consoling to know that he had passed away on the day of his patron's glory.

The shocking news was quickly spread abroad,—the daily papers posting bulletins and issuing special editions,—and soon a steady stream of devoted friends began to pour into the College to find if it was true. In a short time, the body dressed in plain religious garb, was exposed to view in one of the upstairs rooms of the residence, that he might be close to his religious brethren for the first day, and in the dress best known to them. On the following, Tuesday, clad in the purple vestments in which he had stood before his flock only a few hours before, the body was placed in the parlor, that the public might look upon him for the last time. Though the weather was inclement, a steady file passed to-and-fro throughout the day. Few words of sympathy

were spoken, but the dimmed eye, the trembling lip, the tremor of hand, well proclaimed the sorrowing hearts of a sorrowing people. The touching incidents of these sad hours are too numerous to record. The reply of the ragged old man on being asked if he would miss Father Brady, well expressed the sentiments of the poor. He slapped his tattered pocket, looked up through his tears and cried, "that'll miss him," and switching the hand to his heart, added: "and that'll miss him, too." And the sobs of the man of wealth who laid his head on the shoulder of a near-by Father, told the story of the dead priest's place in the hearts of the rich.

Before the early mass on Wednesday morning, the remains had been borne to the Church, and in time, placed in state on an elevated catafalque, with the chalice so often used by the dead priest, clasped in his hands. Yesterday's scene was repeated with grief even still more manifest. Crowds passed by the coffin from early morning till late at night, when the church was closed. Orphans with the sisters in charge, children from parochial schools and their teachers, religious from the city's various convents, little ones scarce able to lisp their prayers, old men of tottering step, rich and poor, the lowly and those of high estate, Catholic and non-Catholic, came to pay the last tribute to him whom they were proud to hail as counsellor, friend and father. On Tuesday evening several hundred men of the parish and of the Men's League assembled to select a Guard for the body while it lay in state, and volunteers for each hour were called for. The roll was filled in an instant, with many still begging for a place. We cannot forego mention of a special band that formed a Night Watch and kept vigil, pair by pair, all through the eventful night. Their deed was golden.

On the following day, as early as eight o'clock, a crowd began to fill the church, until at nine-thirty, the time set for the Office of the Dead, not only were all seats taken, but every inch of available standing-room was occupied,—the throng overflowing into the vestibules and down the steps of the church. At the appointed hour the procession which had assembled in the College corridor, marched to the sanctuary. The Student Guard led the way, arrayed in academic cap and gown, followed by twenty-six pallbearers selected from tne Alumni. A long line of clergy followed. There were seminarians, a great number of our own Fathers from this and adjoining houses, several representatives from every religious order in the diocese, the secular clergy from every city-church and many of the neighboring towns, and not a few from the other dioceses, filling all the space within the sanctuary and extending into many seats placed outside the rails. This gathering of the clergy was, perhaps. the most impressive sight in the entire obsequies. It was said that no such assemblage had been witnessed in the city

since the last Plenary Council. The Office of the Dead was chanted, and His Eminence, Cardinal Gibbons paid the exceptional tribute of saying the Mass, (that too at his own suggestion,) and at the close also pronounced the final absolution. After viewing the remains His Eminence withdrew, together with the clergy, to the sacristy. Then came the people, and the manifestations of grief are beyond description. After this the church was closed to the public, that the last moments might be given in privacy to Father Brady's immediate family and the members of his own community. In a short time the body was borne to the hearse through a reverent crowd that had assembled at the church door, and was conveyed to Woodstock. There he lies among his brothers, and as in their case, so in his, no costly stone adorns his grave; his life is his monument: his deeds, his epitaph.

What the people at large in the city thought of Father Brady is expressed in the following editorial published here the day after his death in one of the leading dailies:

"With the passing of Rev. F. X. Brady, President of Loyola College, has been removed one of the most significant characters among the clergy of the church he so faithfully adorned with counsels and honored by the purity of his life. Father Brady was beloved the city over and his church was the center of the most widespread religious influences in the entire community. A friend of the weak and erring, a liberal giver to the poor, a scholar of high merit, an administrator of exceptional value, a genial and kindly man with tenderness and charity as his characteristics, he was looked up to by many besides the students of the College as mentor and as a friend. Belonging to the distinctly intellectual forces of the city, breadth of view, his regard above all things for the solidarity of faith and the cause of vital Christianity, made him respected by those who did not have his personal acquaintance. Hence his death has evoked the widest and most heartfelt tributes. Such men as he, who spend their lives in the cause of faith and human uplift, are all too rare."

As for his spiritual intimates, if this sketch were written for them, there would be a temptation to call Father Brady a Saint, to delicately satisfy their settled convictions. The scores of people that sought to touch his lifeless body with articles of devotion made it necessary to take special precautions from the death to burial. At all this, could it have been foreseen, no one would have been more surprised than the good man himself. He was not without his faults and he knew it. But by the example of his life and manner of his death, which prematurely overtook him as a result of devotion to duty, may we not give him a high place in the army of Saints. uncanonized?

Though in later days the name of Father Brady may not appear on the pages of history, we believe that he was a historic figure in the annals of the Church of Baltimore. What he was to the Society whose very name was to him as "oil poured out" is best graven on the hearts of his brothers. R. I. P.

RICHARD A. FLEMING S.J.

FATHER ALLAN G. McDONELL.

Father Allan Gregory McDonell, was born at Donaldston, near Tracadie, Prince Edward Island, November 17, 1825. He was the second son of Alexander McDonell of Donaldson and of Flora Anna Maria MacDonald, only daughter of Capt. John MacDonald of Genaladale, P. E. I.

At the age of fourteen, Allan and his brother were sent to a small temporary college, opened in a parish residence. His progress there was rapid. It was said of him that he was able to learn anything to which he put his mind. Here he made his first holy communion. He writes: "There was great ignorance—no idea of the need we all have to receive Christ frequently. I approached the holy table when I saw others go. When suddenly removed from such a favorable place of religious practices, I became unconsciously forgetful of holy communion until Easter time, and this for a few years." In this very parish, some thirty years later, he gave a mission, "by way of reparation for the negligence of my boyhood," as he was wont to say.

He was always called the "good boy." One day some one remarked in the presence of some ladies that Allan would probably become a priest, whereupon they exclaimed: "Oh! what a loss that would be!" On another occasion some one had related a story unfavorable to the Priesthood. Little did those present think that the lad noticed the trend of the story. But he did notice it, and for a long time after an unfavorable impression of the priesthood remained deeply fixed in his mind. Shortly after some one asked him whether he still thought of becoming a priest: "No, no," he replied with disgust. After his first holy communion, however, he changed his views. Being met by a priest, he was asked what he would like to be. He hesitated for some moments. Experiencing an interior change of mind he gently replied: "I want to be a priest," little thinking then that he would be blessed with nearly fifty years of priesthood.

Young McDonell attended the Jesuit college in Montreal. "During my second year," he writes, "I took the 'Soutane,' as they say, and kept the study-hall and dormitory; prefected during recreation and made myself generally useful,

and that with some success." Indeed he proved to be a good disciplinarian and very few ever succeeded in getting the better of him.

In the midst of this work he was suddenly called home by his people. Before leaving he consulted Father Tellier, S. J., the acting prefect, who advised him to obey the summons, saying: "Go, go home—it will be seen later how it will turn out—go—don't change your mind." This trip, we are told, was well nigh an occasion of his losing his vocation to the priesthood. Fortunately he consulted a priest at the time, and he followed his advice. He took to reading the life of St. Francis Xavier. He was greatly fascinated by the three first Martyrs of the Society of Jesus in Japan. He made a novena, the result of which was to become a good devoted priest, but a religious vocation had not as yet entered his mind. "During the month of May," he tells us, "I asked the Blessed Virgin to clear up the difficulties regarding my vocation. I promised her a quarter of an hour of spiritual reading daily during the month, if she only would do so, I was faithful to my promise. The happy result was that I wished clearly to become a Jesuit."

We next find him making a retreat of election at Montreal, under the direction of Father Tellier, S. J. The retreat over, he failed to see sufficient motives for becoming a religious. But on the following day his life's problem was solved. With his spiritual guide he undertook a pilgrimage to the celebrated shrine "Du Bon Secours." Allan served the mass and received holy communion. From this day on he had no other thought but of becoming a Jesuit.

Having been examined for admission into the order and received, the Superiors sent him to Angers, France, to begin his novitiate on October 28, 1850. Here he conquered all difficulties by his ever ready answer: "He that puts his hand to the plough and looks back is not worthy of the kingdom of heaven." Towards the close of his first year of religious life, it was decided that he should return to New York. But Allan having informed the Rev. Father Provincial, who was then in Paris, of his poor state of health, it was agreed upon to send him to St. Michael's College, Antwerp. The following summer found him at Amiens, where he remained for three months preparing for his first vows. But before his time had elapsed, he was sent to the Jesuit Seminary at Brugelette to take up the study of philosophy. It was here on the feast of All Saints that he pronounced his first vows. At the end of the school year, his health was very poor.

The following year he continued his philosophical studies at Vaugirard, Paris. Here all went on quite well. He was to pursue his theology at Laval University. However, on the 4th of July, 1854, he in company with eight Jesuits and a novice left Havre for New York. During the first thirteen

days of the voyage, all was well, till they reached the coast of Long Island. Owing to the dense fogs that swept down from New Foundland, the Captain lost his way and they were wrecked. All were happily saved.

The following five years, from 1855 till 1860, Father McDonell spent teaching the classics at the college of St. Francis Xavier, N. Y., and at Fordham. This strenuous work greatly impaired his already weakened constitution, for about this time he was suffering from (a constitutional) melancholy which was a source of great distress to him. Still he felt that he was strong enough to take up his course of theology. He was sent to the Jesuit Theologate at Boston, and on July 18, 1864, he was ordained priest. He read his first holy mass in the Immaculate Conception Church, Boston.

A few years later he was called upon by his Superior to give missions.

Father McDonell met with great success as a missionary. In 1870 he was appointed Socius to Rev. Father Bapst, and three years later to Rev. Father Charaux for a term of six years.

During the following twenty years he was employed successively as Socius to the Master of Novices at West Park, New York; as missionary; as assistant at Saint Joseph's Church, Troy; Superior and Director of Retreats at Manresa, Keyser Island. At St. Mary's Church, Boston, he celebrated his golden jubilee, on the 28th of October, 1900. On this occasion he received many heartfelt congratulations from France, Belgium, Canada and the States. Being rather enfeebled by so many years of toil and labor, he retired to Saint Peter's College, Jersey City. Not being happy or contented unless he could do something for God, his superiors appointed him spiritual Father and confessor at the college. Four years later he was sent to Woodstock. There on the 28th of October, 1910, he was privileged by the goodness of God, to celebrate his diamond jubilee as a member of the Society,

When taking his walks about the grounds, or more often when wheeled around, Father Allan was ever heard chanting his beloved hymns, the "Tantum Ergo," "Magnificat," the "Stabat Mater," the "Ave Maris Stella," "Jerusalem My Happy Home," much to the edification and encouragement of the younger members of the community. His apostolic zeal was so great that he was untiring in soliciting prayers for the various needs of the church.

His great devotion was to Our Lady of Victory. To have her constantly before his mind, he had a large picture of her fastened to the window just opposite to his bed. "On one occasion," says an eye-witness, "I found him lying in bed with outstretched arms addressing in most childlike terms his picture." His devotion to the Sacred Heart was no less

conspicuous. Thinking that he did not sufficiently spread this devotion, he asked one of his intimate friends with tears in his eyes to do his best to propagate it so as to make up for what he called his negligence in this respect. Humility being one of the characteristic traits of his life, made him forget self and self-accomplishments. To refer to some of his past labors by way of praise was to him an insult, and he would often reprove those who suggested such topics. During the years that he lived in the infirmary, his one great care was to give the infirmarian as little trouble as possible. He would never tire of expressing his appreciation for the least favor rendered by the thoughtful and self-sacrificing infirmarian.

Towards the end of February Father McDonell caught a slight cold, which despite all medical attendance and the best of care, did not seem to leave him. About the fifth of March, it became worse and on the eleventh the doctor gave the verdict that Father Allan had a slight case of pneumonia. He was confined to his room about a week before his peaceful end. During this time, cheerfulness, good humor and holy resignation were his constant companions. On the eve of his death, he spoke with those who were wont to visit him as he ordinarily did, showing no sign of any special ailment or fatigue. Saturday night, March the eleventh, he arose at eleven o'clock and asked the brother infirmarian whether it was time to say Mass; for he ever had the greatest anxiety lest he be deprived of the priest's most precious privilege, daily Mass. He celebrated the sacred mysteries up to the very end.

About ten o'clock on the feast of the Canonization of Saint Ignatius and Saint Francis Xavier, his confessor was summoned. Without delay he administered the last rites of Holy Mother Church, as Father McDonell showed every sign of approaching death. Being fully conscious he repeated devoutly and distinctly some of the prayers for the dying. About ten minutes past twelve a lighted blessed candle was placed in his right hand. In his left he held his crucifix, kissing it devoutly at short intervals. At twenty-five minutes past twelve o'clock Father Allan went to his reward. His last words were: "Credo quia verax es,
Spero quia fidus es,
Amo quia bonus es;
Doleo quia peccavi tibi."

R. I. P.

Father John F. O'Connor

Father John Francis O'Connor was born in Savannah, Ga., September 17, 1848. Since their arrival from Ireland his parents were the strongest support of the then struggling Church of Savannah, and the attention of Bishop Verot was attracted to their son, who, though a mischievous lad, never failed to serve his daily Mass and gave promise of exceptional talent. He was wont to accompany the bishop on his missionary excursions and acquired from conversation with him a perfect knowledge of French, and also a taste for the religious and apostolic life. Another boy companion in these travels was the late Rev. John Prendergast, S. J. of New York. Entering Springhill College, Mobile, in 1861, he was the leader in every department during his four years' course, and was the first pupil of that institution to be ordained a Jesuit priest. Meanwhile he felt another call. During vacation he presented himself at Fort Pulaski for admission into the Confederate ranks, and, being unusually tall for his age, was promptly enlisted. His parents, however, cut short his military career and sent him back to college. Before the war was over he had enlisted in the Society of Jesus, entering the Novitiate in Lons-le-Saulnier, France, in 1865. During his studies here, and later at Stonyhurst and elsewhere, he realized the promise he had given at Springhill of rare and varied ability. He had the advantage of excellent teachers. Father Yenni, author of Yenni's Greek and Latin Grammars, was his professor at Springhill. He studied rhetoric under Père des Jacques, whose edition of Jouvency and de Colonia are standard text books in European schools. During his philosophy course at Stonyhurst he was the favorite pupil of Father Bayma in the mathematical sciences. Returning to New Orleans, he was trained in English composition by a celebrated teacher and preacher, Father W. S. Murphy, who had the distinction of having been the superior of three Jesuit provinces. During his regency he was professor of Poetry, Rhetoric, Higher Mathematics and the Physical Sciences, and Professor and Prefect of Studies in the Juniorate. He was also prefect of Studies in Springhill College. Compelled by weak health to study theology privately, he was ordained at Springhill 1875, and having passed the examen ad gradum at Woodstock, at once became noted as a preacher. When Galveston College was assumed by the Society, in 1884, the year in which he made his final vows, Father O'Connor was named its first Rector, and in 1887 was transferred to the Rectorship of New Orleans. He was Superior in Augusta, 1890-1891, and for the subsequent decade was devoted exclusively to missionary work. He traversed the whole

South, from San Antonio to St. Augustine, giving missions and retreats, preaching often in remote towns and hamlets, and again, wherever a distinguished orator was demanded. His versatility as well as his energy was remarkable. Speaking in French and English, often in Spanish and Italian, he was heard with equal interest by the clergy, religious and laity, by young and old, gentle and simple. Master of a pure and simple style, always confining himself to moral and doctrinal subjects and never facetious, wherever he preached he held the attention of his hearers and was sought for again and again. With a distinguished presence and the grace and simple dignity of the Old South he combined the spiritual quality which grows from the strict observance of the most exacting rules of religious life.

In 1902 he opened the College of Shreveport, La., where he presided till he was appointed, in 1906, Superior of the New Orleans Mission, the first native of the South who attained that office. The following year he was named Provincial, and signalized his appointment by inaugurating the Loyola University at New Orleans. His tact, judgment, kindliness and great executive ability enabled him to do much useful work of a permanent character throughout the the vast territory in his charge, but his zeal overtaxed his energies, and his health, always frail, suddenly gave way during the Mobile Bi-centennial celebration, February 26. He died in St. Mary's Infirmary, March 27, and on March 29, Bishop Allen of Mobile officiating, he was laid to rest with his old professors in the cemetery of Springhill College, where he had entered as an alumnus fifty years before.

"I have lost a dear friend," said Archbishop Blenk, "whose great talents and abilities none could appreciate more truly. Father O'Connor did much for religion in this diocese and the church has lost one of its noblest and truest sons and defenders."

Many of the Southern Bishops, who on important occasions were wont to call on Father O'Connor for help and advice wrote in a similar strain. The New Orleans "Morning Star" said of him:

"Few priests in the South were better known than Father O'Connor, and none more highly esteemed or truly loved by all classes. It would be hard to define a character so noble, so true, so exalted, so filled with the gospel conception of the dignity of the priesthood, so imbued with the tenderness of his Divine Master for all who sorrowed and for all who needed the hand of a friend to lift them from the bondage of sin and despair. Gentle, charitable, loving, he united with a calm dignity and reserve of manner the highes qualities of the student and the scholar, the poet and the linguist, with all the earnest helpfulness that could reach down to the lowest depths of misery and degradation to which human nature could sink, and lift it up to Heaven and

God. It may indeed be said of him that he was "all in all" to all men; no thought was too lofty that he could not grasp it, no problem too profound that he did not seek to solve it; no grief too deep that he could not fathom it; no soul too stained that he did not put forth his efforts as though his own salvation depended upon it to restore it to purity and life again. As an orator he stood in the front rank; as a man he was a very priest of God. As a laborer in the vineyard of Christ he was unwearied in zeal, never faltering till he was stricken and the call came to lay down his earthly burden. He was one of the greatest missionaries of the Jesuit Order in the United States and his converts were many. His diction was superb, his presence earnest and inspiring and his delivery impressive and majestic.

No one could hear him without being touched to the heart's innermost depths, and whether in the pulpit, the confessional, the classroom, or at the bedside of the sick and dying, his great gift as a director of souls manifested itself and brought his listeners captive at the feet of Christ."

Father Alfred B. Rockliff.

Father Alfred B. Rockliff entered the Society September 1st, 1891. At that time the Novitiate of the now extinct Mission of the German Province was in Prairie du Chien, Wis. After one year Father Alfred was transferred to the Juniorate. He took his first vows at Exaten, Holland, where he repeated Philosophy. As he was rather advanced in years Superiors did not send him to teach in College, but after having finished Philosophy he immediately entered upon the study of Theology at Ditton-Hall, near Liverpool, England. The second and third year of Theology he made in Valkenburg, Holland. There he offered up his first holy Mass in 1897. As newly ordained priest Father Rockliff spent one year in Canisius College, Buffalo, N. Y. From there he went to Sacred Heart College, Prairie du Chien, Wis., where for two years he was occupied as assistant treasurer and preacher to the pupils. In 1900 Father Alfred entered upon the third year of probation at St. Stanislaus', Brooklyn, Cleveland, O., filling at the same time the offices of Minister and Treasurer. In that community he remained until August, 1908. After one year spent at Sacred Heart College, Prairie du Chien, he was at his own request sent to the mission of Honduras. After a sojourn of nearly two years he returned to the United States; he arrived at St. Louis in a dying condition, and peacefully breathed his last on August 2nd, 1911, after having received the last Sacraments.

So much as to the exterior career of Father Alfred Rockliff. As to his interior life there is but one universal opinion among his brethern, that he led a saintly life.

"I never met a man," said a Father, "who had such good will as Father Alfred had." So it was. The deceased was truly a man of prayer; he seemed not to belong to this earth; but his soul, his heart's desire was always with God and with the Saints in Heaven. Prayer was his delight; one might have seen him during the day time and again praying before the Blessed Sacrament; every evening he spent a considerable time in the Chapel. Father Rockliff was a true religious man; with scrupulous care he watched over the purity of his heart. His whole attitude made the impression that he was a holy soul, who had never lost baptismal innocence. But one fear he knew, that he might offend God by committing sin. This fear was so deeply rooted in his heart and had taken such a possession of his whole being, that it became to him a source of endless anxieties. Those who did not know him may have judged him to be self-willed, or clinging too much to his own judgment, but all came from his unflinching love of purity of heart. Of course his way of acting could not always be called to be correct or prudent; still his will was always the same, only to do what he thought was most pleasing to God.

Great was his devotion to the Sacred Heart of Jesus; childlike was his love towards the Blessed Mother of God, but above all was St. Joseph dear to his soul; and we may well suppose that good Father Alfred was dear to St. Joseph. For a number of years he filled the offices of Treasurer and Minister; how exact were his accounts! how lovingly and carefully did he provide for the wants of his brethren! To the deepest humility he joined sincerest charity. It may not be an exaggeration to state that the theological virtues and the virtues of fortitude, temperance and justice flourished in his soul in an eminent degree.

His memory will be in benediction. We confidently hope that Father Alfred's pure soul now reposes upon the Sacred Heart of Jesus which he so ardently loved, and that the Blessed Mother and St. Joseph welcomed their faithful client, when after long suffering he entered the land of a happy eternity. R. I. P.

BROTHER THOMAS KENNEDY,

When on the Friday within the octave of Our Lady's Assumption death took from us our gentle Brother Kennedy it robbed us of one whose face had long been familiar to the parishioners of St. Aloysius, and whose lowly virtues had endeared him to thousands in the course of the many years during which he filled the office of college porter. He

was ever pleasant aud even-tempered, and while of a generally serious disposition and fond of conversing on pious subjects, he was still ready enough to enjoy a little quiet fun, and to indulge, as occasion offered, in some playful banter at the expense of his friends. His memory was unusually retentive, and some who had not visited the college for years have been surprised to find how well the Brother recognized them, recalling not only their names, but also other circumstances connected with them.

Brother Kennedy was born in Baltimore on January 6, 1850, and was in his twenty-eighth year when he entered the novitiate of the Society at Frederick, Md., after having been for a while a marine in the United States Navy, and having later served under General Custer in the campaign against the Indians in the Northwest. He died of cancer August 18th, in the Georgetown Hospital, after an illness of a few weeks, in which he gave no little edification by his calmness and resignation in the face of death and the patience with which he bore his sufferings. R. I. P.

Father Charles Eberschweiler.

On October 21st, Father Charles Eberschweiler died in St. Anthony's Hospital, Columbus, O. Since September, 1900, he had been Spiritual Father in the Papal College, the Josephinum, of that city. Although broken down in health he had returned in the middle of September last to take charge of the spiritual welfare of his beloved Seminarians and College Students. But soon his strength failed. After about three weeks' patient suffering he gave up his soul to his Creator, fortified by the last Sacraments and well prepared by an exemplary life of fifty-one years in the Society. Father Eberschweiler was one of four brothers who all entered the Society. Father William Eberschweiler is the venerable Spiritual Father of the Juniors of the German Province. Father Frederic has been working for many years among the Indians in Montana. The third brother, Francis, died as a scholastic.

Father Charles had entered the Novitiate on the Frederichsburg near Munster in Westphalia in the year 1860. He pursued the usual course of studies. During the Franco-Prussian war he zealously worked with other scholastics in in the hospitals of France. After the Tertianship he left for India in 1876. For about ten years he withstood the hot climate, but was at length forced to return to Europe. Some months afterwards he came to the United States, hoping to find better health, but after spending a year at Canisius College, still failing health made him return to his native country. There he took charge of a Mission, called

Elkenroth, on the Westerwald, in the Diocese of Treves. Elkenroth is a colony that had been established in the rocky forest-country for poor people, who by dint of labor might there obtain a living by working a tract of land freely granted to them. It was a Mission of Gebhardshain Parish. At the time of the thirty-years' war four Fathers of the old Society, among them Father Goswin Nickel, had preserved the Catholic faith in that district.

The "Mitthéilungen" of Easter 1901, have some account of Father Eberschweiler's work there.

"Father Charles Eberschweiler gave new life to the Catholics in Elkenroth. He worked there only a few years, but bestowed an immense blessing upon the poor Catholics by building a new church, enabling them to assist at Mass and receive the Sacraments in the colony. Formerly they had to walk eight miles to the Parish Church at Gebhardshain, a thing almost impossible during winter-time on account of the bad condition of the roads. With indefatigable zeal Father Eberschweiler collected alms in all Germany. The poor of his flock helped the best they could and soon a great edifice arose, perhaps the most beautiful church in the Westerwald, with magnificent altars and a fine organ. The name of Father Eberschweiler lives in the hearts of the good mountaineers, and with grateful remembrance the people of Elkenroth often mention Father Eberschweiler and his work. His memory is held in benediction."

Father Eberschweiler returned to this country in 1899. For one year he worked among the Indians in South Dakota. Then the Superior of the Mission sent him to the Josephinum at Columbus. There for ten years Father Eberschweiler was indefatigable in preparing and giving the points of meditation to the Seminarians, and in developing in them a strong and healthy spiritual life. His heart was in the work. Besides this several religious communities received regular instructions from him. By writing short treatises on pious subjects he was able from time to time to give aid to our Indian Missions. In June, 1911, he returned to St. Stanislaus' House of Retreats to spend his vacation there. He could scarcely walk, so great was his exhaustion. But he rallied in a short time and off he went, as he used to do, to give Retreats during vacation time. He gave three Retreats to large Communities, and assumed spiritual charge of a religious house during the absence of the regular director. He arrived at St. Stanislaus' on September 14th, and on the 15th he left for the Josephinum. But his time had come. During his last illness the Papal Delegate, the Most Reverend D. Falconio, who knew and greatly admired Father Charles, wrote him an appreciative letter, expressing his sympathy and promising his prayers. The characteristic features of Father Eberschweiler were an extraordinary patience and great faithfulness in the discharge of his duties.

He was truly a "fidelis servus." Superiors could safely rely on him and did not hesitate to allow him to live during nineteen years outside of the Community. But no religious even in the best regulated house could have been more faithful than Father Charles was to his spiritual duties, In short Father Eberschweiler was a model priest, distinguished, as the Bishop of Columbus mentioned in the funeral sermon, by great respect for authority, by ardent love for study and work, and by the spirit of prayer.

The Josephinum keenly felt and mourned his loss. A solemn Requiem Mass was celebrated by the Rector, the Right Reverend Monsignor Jos. Sventgerath, D. D. The Seminarians and pupils accompanied the hearse to Broad Street. The interment took place at St. Stanislaus,' Brooklyn, O. R. I. P.

VARIA

AUSTRALIA. *Number of Messengers of the Sacred Heart.* The number of "Messengers of the Sacred Heart" throughout Christendom is thirty-nine: six in English, five in Spanish, three in French, three in Italian, two in German, and two in Portuguese—these are the principal languages represented.

Sydney. House for Retreats.—A handsome building, in which retreats for laymen of all classes are to be held from time to time, has been erected by the Jesuit Fathers, at Greenwich, near Sydney. It is well furnished and beautifully situated, overlooking Sydney Harbor. The first retreat took place in November. Twelve men, from six different districts of Sydney, made it, and it lasted from Thursday evening to the following Monday morning.—*Australian Messenger.*

AUSTRIA. *The Scholasticate.*— Very Reverend Father General's wish of turning Innsbruck into a Collegium Maximum has at last been realized. The Theologians and the Philosophers of both the Austrian and the Hungarian Provinces are studying here now. There are four distinct courses of Theology this year. First, the so-called Cursus Superior, which comprises the four years of Scholastic Theology. The professors of this course are Father John Stufler, the present Dean of the University, who teaches De Gratia, and Father Joseph Müller, who reads De Verbo Incarnatio. Second, the Cursus Inferior, which consists of four years Compendium for Ours only, with Father Joseph Oberhammer as professor, he lectures on the De Verbo Incarnato and De Gratia. Third, a year of Fundamental Theology for beginners, taught by Father Emil Dorsch, De Vera Religione; and Father Theophilus Spachil, De Ecclesia. Fourth, the third year of the old compendium or short course, as it used to be called, given by Father Hugo Hurter, honorary professor of the University, who is about to complete the 107th semester of his academic lectures. He teaches De Deo Uno et Trino.

Most of the Scholastics belong to the Austrian and the Hungarian Provinces and the Croatian Mission. The other Provinces represented are the following:

Holland, Sicily and Mexico, by one representative each, the one from Holland being a priest; there is a priest and a Scholastic from Germany; two scholastics from Paris, and two from California; seven from Belgium; six in Theology, with one priest among the number, and one in Philoso-

phy. Among them are 56 Americans, with an Indian of the Chipawa tribe among the number.

The Province.—The Austrian Province together with the Croatian Mission numbers 604 members, an increase of 11 on the preceding year. The novitiate has been transferred from St. Andrew's, Laventhale, to Lainz near Vienna.

A new house has been established in Trent, with five Fathers and two Brothers.

Father Hurter's Eightieth Birthday.—On the twelfth of January of the present year, the Reverend Hugo Hurter, S. J., for fifty-five years Professor of Dogmatic Theology in the University of Innsbruck, celebrated his eightieth birthday. The occasion was a very joyful one in Innsbruck, not only among his brothers in religion, but among the three hundred and more seminarians, in whose affections Father Hurter holds a peculiarly intimate place, and among large numbers of the Catholic population of Innsbruck as well. Father Hurter's fame and influence are, however, international, and he has been by his writings in a very real sense, for more than a quarter of a century, the teacher of thousands of the clergy the world over; so that the echoes of the Innsbruck festivities will be heard sympathetically and gratefully by very many who have never been privileged to feel the remarkable personal influence of "this grand old Simeon of Innsbruck," as a grateful former pupil once affectionately called him.

BELGIUM. *Louvain. Visit of an Exiled Portuguese Bishop.*—Early in June the College was honored with a visit from His Lordship, the Bishop of Beja (Portugal.) He was accompanied by the Rev. Father Cabral, Provincial of the Portuguese province. Both came to the "scholastics" recreation and furnished them with most interesting details relating to the Revolution in general and in particular to what had happened to them since the beginning of hostilities. His Lordship spoke with much warmth of his affection for the Society of Jesus among whose numbers he could count so many of his own countrymen, who with him were suffering for the same cause of Christ. Rev. Father Provincial spoke with much earnestness on the wonderful manifestation of divine providence during the sad days of persecution and gave many instances by way of proof.

Father Vermeersch in Defence of the Congo Missionaries. In an article from "La Grande Revue," Paris, M. E. Vandervelde, the Socialist leader, speaks in high terms of the devotedness of these missionaries to their work and then criticizes their methods. He reproaches them with attempting to transform the natives into Europeans too quickly, and complains that these latter are being made into "sous-européens" instead of into "Sur-nègres."

Father Vermeersch was mentioned in the article, and was consequently perfectly justified in sending a letter to "La Grande Revue" by way of answer. Furthermore, this review not enjoying a wide circulation in Belgium, he published a more fully developed reply at Brussels, bearing the title: "Sur-nègres ou chrétiens. Les missionaires du Congo Belge. L'anticléricalisme colonial. Réponse à M. Vandervelde."

Father Vermeersch has lately been made President of the "Société Belge d'Economie Sociale."

The Colleges.—There is a notable increase in the total number of boys, both of those who were present at the opening of the school year, and of those who entered during it, when compared with that for the preceding year. Present at the opening of 1909–1910, 8108; of 1910–1911, 8266. This, in addition to the number who entered during the course of the two years mentioned, makes 8488, and 8617 respectively. There are fifteen colleges in all. The new College, Brussels, takes the lead with 922 boys, and is followed closely by St. Servais, Liège, with 900 boys. At this latter College a great success was gained by the Scientific section. Out of the twenty-six candidates, who presented themselves for the Liège école des mines, twenty-four were accepted among them being the first in the "grade légal avec dispense de l'épreuve litteraire." Moreover the only candidate from the same section who sought a place in the Louvain "école des mines" won the first. A student of the New College (Brussels) obtained the first place for the Military school, section "des armes speciales."

The Missions.—Early in December, Mr. E. Vandervelde, speaking in the Chamber of Deputies on the Congo Mission, laid unjust charges to the account of the Missionaries, of the Scheutist and Jesuit Fathers in particular, basing his remarks on a report of Mr. Leclercq.

They are reproached with being hostile to the natives in forcing them to accept the "ferme-chapelles" on their territory against their will, whereas in reality it is at the request of the black chiefs that numerous "ferme-chapelles" have been founded; with violating family rights by arranging for the children's presence at the schools with the chiefs and not with the parents. Now according to the common native law the child does not belong to the parents but to the maternal uncle, without whose consent the chiefs would not allow the missionaries to have it. Desertion of children from the "ferme-chapelles" is attributed to supposed ill-treatment on the part of the Fathers in charge, while no account is made of other intervening causes, such as the desire for freedom, the attractions offered by the railway and the natural inconstancy of the blacks. As a matter of fact, desertions are almost unknown in the "ferme-chapelles."

The Fathers are accused too of far exceeding the limit in their administration of corporal punishment; the truth is that Rev. Father Branckaert, the Prefect Apostolic, only allows a very moderate use of it, and what is more, has diminished by half what the tariff of the state permits. These and other accusations have been met and answered by the Rev. Father Provincial of the Belgian Province, who has written in defense of the missionaries a pamphlet of some thirty-two pages. 25,000 copies have been printed in French and 15,000 in Flemish.

Honors for Fathers Delehaye, Vermeersch, and Thirion.—King Albert of Belgium has conferred the decorations of the Leopoldine Order on three Jesuits.

Father Delehaye has been twenty years a Bollandist—a distinction itself sufficient to deserve a cross. He was a mathematician at Ghent and Brussels before he addressed himself to hagiography. His first achievement in that field was to catalogue all the hagiographical Mss. of the country, incidentally making himself an authority in Roman archeology and the history of the Italian martyrs. Subsequently he catalogued all the Greek hagiological Mss. that he could find in the libraries of Europe, and published a vast number of hitherto unedited works with commentaries. The subject of the Greek synaxaries was his work of predilection, and his recent splendid work on that topic won for him the decennial prize of philology. His great work on "The Hagiographical Legends" has been translated into English, Italian and German.

Father Vermeersch is well known in Belgium, and his name often appears in the Socialist paper *Le Peuple*, when he has occasion to take its editors to task for their utterances. They are quite annoyed at the honor conferred on him. His works are as varied as his titles. He is Doctor in Civil Law, as in Canon Law, and Doctor in Civil and Administrative Science. He is also the author of standard works on theology, Canon law, and Sociology, and is one of our best authorities on the organization and resources of the Belgian-African possessions. He is always listened to when he speaks on public questions.

Father Thirion is a mathematician. He is an eminent authority in the domain of higher mathematics and astronomy. He is the Director of the Jesuit Observatory at Louvain, and for many years the Secretary of the Scientific Society of Brussels, which embraces in its membership many of the most distinguished scientific men of Europe. Upon him devolves the task of organizing the periodical reunions of the Society, and of publishing the quarterly *Revue des Questions Scientifiques*. Its authority is admitted in the scientific world.

BOSTON. *Father Gasson Opens the Legislature with Prayer.*—Father Thomas I. Gasson, S. J., president of Boston College and rector of the Church of the Immaculate Conception, offered prayer on the occasion of the convening of the two branches of the Legislature of the State.

The courtesy of inviting a priest of the Catholic church to officiate on such an occasion in this State has been rarely extended.

CALIFORNIA PROVINCE. *Spokane. Dedication of St. Aloysius Church.*—More than 1500 persons witnessed the impressive ceremonies connected with the dedicatory services in St. Aloysius Catholic Church, Boone Avenue and Astor Street, October 12, 1911.

The magnificent new church was blessed by Bishop O'Dea of Seattle. He also preached the sermon. Bishop Glorieux of Boise, Idaho, celebrated Pontifical High Mass. Many of the clergy attended the dedication. After the services a banquet was given to the priests and guests in Gonzaga College. Addresses were made by Father Rockliff, the Provincial, Father Cataldo, Bishops O'Dea and Glorieux and the Mayor of Spokane, Mr. W. J. Hindley.

CANADA PROVINCE. *Golden Jubilee of Father Edouard Désy.*—Rev. Eduoard Désy, S. J., of Quebec, celebrated his fiftieth anniversary as a Jesuit on November 29th. Beyond the general Communion of the children in the parish church there was nothing public in the rejoicing. The Papal benediction was cabled from Rome, and letters of congratulation were received from the venerable Archbishop of Quebec, who was absent in the West, and also from Very Rev. Father General. The Auxiliary Bishop Mgr. Roy and the Grand Vicaire Mgr. Marois were the only guests at table besides Father Désy's religious brethren, among whom was the editor of *America*.

CEYLON. My first duty in beginning this letter is to apologize for not having sent my usual budget last year. I had several excuses. I had sent you a full description of the festivities in connection with the Golden Jubilee of our venerated Bishop, Dr. J. Van Reeth (see WOODSTOCK LETTERS, Vol. 40, 1911, p. 110), and really this was the most striking event of the year. Further, at the time I should have written to you, I was on a pious pilgrimage. On November 19th, 1910, the fourth Eucharistic Congress of India had to be opened at Goa, concurrently with great jubilee festivities to celebrate the fourth centenary of the Conquest of Goa from the Mohamedans. The celebration was to be closed by the exposition of the body of St. Francis Xavier. However, in the meantime, the Republic had been proclaimed in Portugal, with the result that the Eucharistic Congress as well as the Civil celebrations were cancelled. The Archbishop of Goa, Primate of the Indies,

succeeded in having the exposition of the sacred body take place. His Lordship, the Bishop, had appointed me to go and venerate the Precious Relic in the name of the Galle Diocese. This was a great favor for which I shall always be grateful to the Bishop. Not so very long ago, I received a letter from America in which I was asked whether the body of St. Francis Xavier is complete, or whether only the bones are remaining, encased in a wax image, as is often the case for relics of martyrs. At Goa, the whole body is preserved, but it is rather shrivelled up.

My pilgrimage was made the more pleasant that His Lordship permitted me to pay a visit to an old and very dear friend of mine at Bombay, Rev. Father S. Noti, who was my prefect at Ghent thirty-four years ago and whose first Mass I served at Ditton Hall (England) in 1883. Father Noti has written a very interisting book on India, and when I saw him last December, he was working at an historical study on the Bourbons in India. There are several of them still living principally in the Deccan, but all of them reduced to poor, or even sordid, circumstances. My visit at Bombay was rather short, but long enough to have a glimpse at the grand work carried on by the Society in this magnificent city, the key of India, at St. Xavier's College, St. Xavier's High School and St. Mary's High School, Mazagon. It was also long enough to carry away with me most pleasant memories of the grand hospitality of our German Fathers.

Since my last letter, the Galle Mission lost another active and genial missionary by the death of Father Gerard van Antwerpen, who died at the Papal Seminary, Kandy, on April 22, 1910, aged only forty-two. He had taken charge of the Matara Mission in the beginning of 1908. He was succeeded by Father Louis Beernaert, under whose able direction the Matara Mission continues progressing.

In previous letters, I had occation to speak of the mission we opened at Hiniduma in 1903. Our success has won for us the following appreciation from a prominent Buddhist, who is well known in the United States. I mean Dharmapala, who spoke about Buddhism at the Chicago Congress of Religious (1894) and afterwards spent several years in the States. Here is an extract from his article, "Our twenty years' Work," which I find in the Magazine: "The Maha-Bodhi and the United Buddhist world" (vol. XIX, Jan. 1911. No. 1.) ". . . Another philantropic scheme I started was to help the poor peasant Buddhists living in the village of Hiniduma in Ceylon. It is situated in a romantic valley, away from civilization, and Jesuit Fathers of the Roman Catholic Church had gone there, and having found the villagers simple and ignorant, and very poor, adopted methods to easily convert them wholesale to Jesuitism.

When I heard of the abominable methods adopted by the Jesuit Fathers for the conversion of these poor, illiterate Sinhalese, I decided to open a school in the village, and to give whatever support that was in my power, and to have them brought back to their ancient faith. With the money I received from the Trustees of my father's estate, I purchased a plot of land with a small cottage and opened a school. In this I was greatly helped by my faithful pupil, Brachmachari Harischandra and my own brothers. There is a work to be done in this line yet, and I hope help will be forthcoming to save the poor peasant from the diabolism (?) of the Jesuit Fathers. We know what these missionaries of the Pope have accomplished in France, Italy, Spain and Portugal. Friends of liberty! we want your help to save the poor Sinhalese children from the Jesuit Fathers." Fine, isn't it? It is consoling to note that the efforts of Dharmapala have been vain as far as the new Christians are concerned, but he may have succeded in stopping further conversions.

We are slowly, but steadily progressing. Here are a few comparative statistics:

		1909–10	1910–11.
Confessions		16,149	43,177
Communions		19,234	99,692
Number of Catholics		7,529	11,612
Schools	Boys	5	5
	Girls	11	12
	Mixed	20	21
School-children	Boys	1,530	2,506
	Girls	912	1,321
Total.		2,442	3,827

As all the missionaries have plenty of work, time seems to go very quickly, although exciting events are of rare occurrence.

Last March, we had the pleasure of seeing Mr. W. Byles, a representative of the International Catholic Truth Society, which has its office in Bergen Street, Brooklyn, N. Y. I consented to be their correspondent, if ever information were required from Ceylon.

On May 12th, the papers stated that the Rev. Mr. Nyanatiloka, a German Buddhist monk, arrived in Galle with Messrs. F. C. Beck, S. Stolz and H. Spanuring. The object of their visit was to translate pure Buddhism into English, German, French and Italian. The three gentlemen (also Germans) would be ordained as Buddhist priests before returning to Europe. Now, on June 23rd, feast of the Sacred Heart, our Bishop received a letter from the last

above-mentioned gentleman, saying that he had been deceived by Nyanatiloka, and entreating his Lordship to get him out of the place where he was more or less confined. The Bishop entrusted me with this work and it took about a fortnight's correspondence with the Oblate Fathers of Colombo to make suitable arrangements for his departure from Ceylon. I had to borrow a suit of clothes from a Protestant friend of mine, as the young man had to give up all his clothes, and was dressed as a Buddhist monk, except that his robes were not yellow, but white. Knowing that everything was ready, he came to our house, and after taking a substantial breakfast, he had just time to catch the train at the depot which is not more than a quarter mile distant. A few minutes later, a native gentleman called on me, asking about Mr. Spanuring. I was very glad I could tell him that the train which was taking him to Colombo was just then steaming out of the depot. Spanuring was a young Bavarian, who had been made to believe that he could remain a Catholic and at the same time be a Buddhist. I am under the impression that a Buddhist propaganda is being carried on in Germany and Switzerland, having its center at Lausanne where a Buddhist hermitage has been built. According to Spanuring, the leader Nyanatiloka is an apostate from Catholicism. He sent me a complimentary copy of his pamphlet on "The Influence of Buddhism on the Formation of Character." It contains a picture of the Lausanne hermitage. So far I have not succeeded in getting more information about the suspected Buddhist propaganda.

Whilst speaking about German Buddhist monks, I might as well say a few words about our old friend, Dhammáloka, the Irish Buddhist priest. (See WOODSTOCK LETTERS, Vol. 39, 1910, p. 255. It seems that Bill Colvin is not his real name after all, although it was an *alias* under which he got implicated in some shady transactions in Singapore. The London "Catholic Herald" (August 12, 1911) has this note about him. "The Rev. U. Dhammáloka, a Buddhist priest at Rangoon, turns out to be an Irish American, whose real name is Lawrence O'Rourke, of Dublin, who, before he became a Buddhist, was successively a sailor, tramp, shepherd, truckman, stevedore and tally clerk."

"After a five-year novitiate he was ordained a Buddhist priest, and invested with the yellow of his order. Next he became Abbot of the monastery of Tavoy, and finally he was raised to a rank which corresponded to a Bishopric in Christian churches."

"Lord Curzon, as Viceroy (of India), when visiting Mandalay was surprised that there was no demonstration to meet him, but the people were at the moment tendering an ovation to the Irish Buddhist about a mile away, on his departure."

Before concluding this letter I have still to add that a few days ago, the boys at St. Aloysius' College, Galle, had a full holiday, as the attendance had exceeded 400. It was only two years ago that a similar holiday was granted on the attendance reaching 300. When we came to Galle, sixteen years ago, the average attendance of the English school, boys and girls together, was just a little above 60; now, boys and girls are separated, and the total average attendance exceeds 600 by a good margin, whilst the pupils of the vernacular school have also much increased in numbers.

The buildings of the New St. Aloysius' College are now completed and we look forward to the blessing by the Bishop on December 17th.—*Letter of Father Joseph Cooreman, S. J.*

ENGLAND. *London. Thornbury, Isleworth. The Second New Retreat House.*—The great success of the Apostolic work at Romiley (St. Joseph's Retreat House for Working men) encouraged Superiors to hope that a place might be found somewhere near London, where a similar institution could be set on foot. The great obstacle was the lack of means available for the purchase of a suitable property. Happily a generous benefactor (who wishes to remain anonymous) hearing of the difficulty, was inspired to come to the rescue, with the munificent offer to bear the whole cost of purchase up to £4,000.

A really good house and property at Isleworth, and known as *Thornbury House*, was bought for £2,600, Aug. 12, 1911.

Two Golden Jubilees.—On Oct. 8, 1911, Beaumont College began the celebration of its Golden Jubilee. The festivities concluded on Tuesday October the 11th, on which day Archbishop Bourne and Bishop Amigo were amongst the distinguished visitors.

Manresa House.—The Golden Jubilee of the English Novitiate at Roehampton (1861 to 1911) was celebrated with unusual solemnity on Monday, October the 9th. High Mass was sung in the domestic chapel by Rev. Father Provincial, the deacon being Father Rector and the subdeacon, Br. A. Calleja, scholastic.

Praise for our Missionaries.—R. W. Williamson a fellow of the Anthropological Institute of London, England, who has just returned from a scientific expedition to the Mafulu people, a cannibal tribe of British Guinea says:

"It was was between 4,000 and 5,000 feet upon the mountains that we came upon the Mafulus. Here in these wild out of the world regions I found two French Jesuit priests. I cannot express my immense admiration for these two men who lived there quite alone and unprotected."

Death of Father Charles Williams, S. J.—Father Williams, who had been a great sufferer for many years, died in a London hospital after a serious operation on October 19th,

aged fifty-nine. Father Williams was born in London in 1852 of non-Catholic parents, and educated at a school in Sutton (Surrey) and at Hackney. He entered business as an accountant, was converted in 1872, spent two years at St. Francis Xavier's College, New York, and in September, 1875 was received into the Canadian novitiate at Sault-au-Recollet, as a member of the New York Mission.

Many of Ours of this Province will remember him very well. He left in 1885, being transferred at his own request to the English Province by Very Rev. Father General, in the hope that his proximity to his family would hasten their conversion.

GERMAN PROVINCE. *House of Retreats at Tisis, near Feldkirch.*—According to the "Mitteilungen" the number of priests and laymen who made the retreat at Tisis during the first ten months of 1911 reached the figure of 2461. This number surpasses that of the year 1910 by 191, that of 1909 by 377. Every available space was used for the retreatants; even rooms of the Fathers were occupied, and as a rule the rooms of the infirmary were used. Still it was impossible to comply with all the applications. Thus in the second half of August 119 college students made the retreat, 14 were refused admission; in the beginning of September 184 University students had applied, but only 127 were admitted. At one time as many as fifty-two priests could not be accommodated. For some time past superiors had thought of enlarging the house of retreats, and this year's extraordinary increase made an immediate decision imperative. Thanks to the quick and generous action of Very Rev. Father General and of Rev. Father Provincial the additional building was begun in October; in spring the novitiate will also be enlarged.

HUNGARY. The Hungarian Province has 200 members, an increase of three on last year's number. Its novitiate is in Tyrnau. Seventeen Scholastic novices and eight Coadjutors receive their training there.

The new "Akademikerhaus" of Budapest is nearing completion. It is intended for students, who follow the University courses in the capital. It will serve at the same time for the meetings of the different sodalities of the city, which are directed by our Fathers and which play such a prominent part in the Catholic life of Hungary.

INDIA. *Calcutta. Father Hosten and the "Mongolicæ Legationis Commentarius" of Father Anthony Monserrate, S. J.*—In 1908, the Rev. W. K. Firminger discovered in St. Paul's Cathedral Library, Calcutta, a manuscript by Father Anthony Monserrate, S. J., entitled "Mongolicæ Legationis Commentarius." At the time of the announcement of the discovery in the Calcutta dailies, the full value of the find was not suspected. The historical importance of

the manuscript is set forth in a paper read before the Asiatic Society of Bengal, December 7, 1911, by the Rev. H. Hosten, S. J., and reprinted in the *Catholic Herald of India*. The discovered treasure is an account of the first Jesuit Mission to Akbar (1580-1583), under Blessed Rudolph Acquaviva, who, with his companions, was recently enrolled by Rome in the catalogue of the martyrs. It constitutes the earliest account of Northern India by a European since the days of Vasco de Gama. The story of the first Christian mission in Northern India is given in detail in 300 pages, more than 100 of which are consecrated to the history of Akbar's campaign against Kabul, in 1581-82, a subject which the Mohammedan historians dismiss in two or three pages. Monserrate accompanied Akbar on that expedition, as tutor to his second son, Prince Murad, and but for Akbar's wish that he should remain in safety at Jalalabad, he might have entered Kabul with the Emperor's victorious troops. The value of the work is further enhanced by the earliest known map of Northern India. Father Hosten says it is a marvel of accuracy for the time. More than a century later the geography of Northern India had not reached the same degree of perfection. "Monserrate's Mongolicæ Legationis Commentarius" will form the first volume of a series of Jesuit papers on Mogor, Tibet, Bengal and Burma, which Father Hosten intends editing under the patronage of the Asiatic Society of Bengal.—*America, Jan. 27, 1902.*

IRELAND. *An Irish Tertianship.*—For the first time in the history of the Irish Province, a Tertianship has been opened, "Far from the madding crowd," within the precincts of Tullabeg College. Twenty-two Tertian Fathers assembled for the opening on October 1, 1911, from seven different countries, Ireland, England, Belgium, Italy, Australia, United States and Mexico. Father Gartlan, of the English Province, who has just completed seven years missionary work among the blacks of South Africa is Tertian-Master.

Three New Houses.—Since the establishment of the National University the Juniors have been obliged to reside in Dublin so as to be able to attend lectures. Proper accommodation being wanting, Superiors have decided to build a Novitiate and House of Studies and transfer the Novices from Tullabeg. A fine property of some thirty-five acres has been purchased at Rathfarnham, close to the city, and work on the new buildings will start immediately.

The mansion belonging to the demesne will be converted into a House of Retreats for Workingmen and probably will be ready for occupation in the Spring.

Work is also rapidly being pushed on with the Hostel for University Lay Students. The house will contain seventy rooms and being so conveniently situated, close to the Uni-

versity buildings, is certain to be largely availed of. By this means our Fathers will be able to keep in touch with many of the young men who have just completed their studies in our colleges.

Mungret. The Seismological Observatory.—The current number of the *Clongownian* contains an interesting description of the new Seismograph invented by Father William O'Leary, which Professor Milne has declared to be "the best instrument of its kind and an immense improvement on all existing instruments."

With the exception of the observatory at the Isle of Wight, Mungret is the only Seismological station in the United Kingdom.

For some time after the opening of the observatory, Father O'Leary was greatly puzzled to account for a number of apparently minor shocks not recorded elsewhere. Careful investigation has led him to conclude that these are due to the vibration of the earth set up by the action of the waves, during storms, on the West coast, some thirty-five miles distant; a conclusive proof of the extreme delicacy of his instrument.

The instrument is of the "inverted boom" type—that is to say, the bob of the pendulum which responds to the earthquake movement is on top of the shaft, and it is supported at its base. In other respects it differs essentially from all other instruments. The sensitiveness is obtained solely by the peculiar method of suspension. It is independent of springs, and has no fixed point. The shaft carrying the "steady mass" is suspended at its base from three wires, which are sloped outward. They are suspended from a platform above, through the centre of which the pendulum shaft passes freely. If the wires were parallel any swaying motion would move the base of suspension parallel to its support above, and would raise the centre of mass as much as a simple pendulum of the same length. But the inclination of the wires has the effect of tilting the base of suspension, and so tends to throw the centre of mass downward. By suitable adjustment of the suspending wires the two tendencies are made to nearly counterbalance one another, and the "steady mass" becomes astatic. This is the vital principle of the instrument. It will be seen, too, that the suspension from three wires gives freedom of movement in all directions, so that both of the principal components, N. S. and E. W., can be registered by the same instrument. Thrust-arms in these directions actuate two pens, which record side by side on the same drum. The new instrument thus performs the work of the two horizontal boom instruments that have been used up to this. A complete description of the various parts would occupy too much space; it will be sufficient to mention some of the points. The pen supension is merely a combination of points resting

in cups, no screw adjustments being used on the delicate axle points. The inconveniences of the smoked paper record have been removed by divising an ink recorder as light as the tracing point used in the other instruments. The only friction of any consequence is the inevitable friction produced by surface tension between ink and paper. With the large "steady mass" used in our instrument (12 cwt) this seems to be negligible and the trace is much clearer and more sensitive than given by the other instruments. Temperature influences are minimised by suspending the shaft of the pendulum, with its supporting wires, in a deep tank built into the concrete foundation. The problem of damping the vibrations without danger of friction is solved by filling the tank to the required height with a viscous fluid. The pen work is not yet completed, and the instrument is at present registering one component only. It has been working only a few weeks, and has not encountered a disturbance of any great magnitude so far; however it has given very clear and delicate records of several small earthquakes and tremors.

Another product of Father O'Leary's genius is the "Erin Automatic Gas Apparatus." The invention is now on the market, and is pronounced by competent authorities to be the simplest and most efficient apparatus for the production of petrol-gas yet devised.

An Old Calumny again Refuted by Father Delany, S. J.— Sir Edward Fry, who was appointed Ambassador Extraordinary and First British Plenipotentiary to the Hague Peace Conference, in 1907, has come to grief in an attempt to resuscitate the defunct calumny that it is good Jesuit doctrine that a man may use bad means to attain a good end.

"Very humilating is the position in which Sir Edward Fry has placed himself," is the comment of the *Catholic Times*, of London. "In a letter on 'Betting Newspapers and Quakerism,' which has been circulated in pamphlet form, he said it would be lamentable if the Society of Friends adopted the teaching and practice of the Jesuits, which had become a byword of contempt to all honest and honorable men, namely, that evil may be voluntarily done for the sake of producing some hoped-for good. Father Delany, S. J., at once challenged Sir Edward Fry for proof, and proposed that the evidence should be laid before well-known Irish members of the Society of Friends, promising to give £50 for a Dublin charity if the decision were to the effect that this is or has been Jesuit teaching or practice. Sir Edward Fry has replied through the press, but only to shirk the challenge without withdrawing the charge, and to insinuate that Father Delany—who called it 'a wicked slander,' did not actually deny it. Father Delany's reply is crushing. He not only exposes the absurdity of Sir Edward Fry's insinuation, but declares that during the fifty-five years of his life

as a Jesuit he never read in a Jesuit author, and never heard from Jesuit lips, the doctrine that the end justifies the means, and he quotes Suarez, Ballerini, Gury and other widely read Jesuit theologians to prove that, in definite terms they teach that evil is not to be done that good may follow. The Jesuit Father considers it a calamity that a man in Sir Edward Fry's eminent station should occupy so indefensible a position. Having assumed it and declined to abandon it," says the *Catholic Times* "he well deserved the knock-down blow Dr. Delany has given him.—*America*, *Dec. 23, 1911.*

JAMAICA. *Kingston. German Sailors Attend Mass.*—On Sunday Morning, December 31st, 1911, about thirty-five sailors from the German cruiser "Hertha" attended mass and received Holy Communion in Holy Trinity Cathedral. Father Schmandt said the Mass and addressed the sailors in German. One of the naval men presided at the organ, and hymns were sung by the visitors in their native tongue. The effect was pleasing in the extreme.

MADAGASCAR. *Frequent Communion, Effects thereof in Madagascar.*—The chief source of supernatural life among our children (at the Normal School, Fiarnarantsoa, Madagascar) is evidently their devotion to the Holy Eucharist; and if their minds are supernaturally inclined, if a spirit of profound piety, that is intense, is reigning among our young people, this must be gladly attributed to the Holy Eucharist.

In 1907, when we were authorized to reserve the Blessed Sacrament in our little chapel, the communions had mounted already from 400 or 500 per month to about 900. In 1909, we distributed 2400 each month, in 1910, 3000 monthly. This last figure is now about the average; with some fluctuation we now distribute about 37,000 Holy Communions during the year.

MISSOURI PROVINCE. *Milwaukee. Marquette University. Reception in Honor of the New President, Father Grimmelsman.*—One of the most important social and educational functions ever witnesssed in Milwaukee, was the complimentary banquet tendered to the new president of Marquette University, in the palm room of the Hotel Pfister, October, 1911. The banquet was tendered by the University Regents, the Faculties, the Alumni, and by many other prominent citizens. Covers were laid for nearly two hundred, and those attending represented every shade of political and religious belief, the professions and merchant princes. The kindly utterance of Mr. Francis McGovern, Governor of Wisconsin, and of Dr. Van Hise, President of the State University, in favor of Milwaukee's local institution, met with the most cordial approval of a large number of prominent citizens of the city and state. The memory of these warm hearted and kindly expressions will long be cherished by the

students and the various faculties of Marquette. Father Grimmelsman modestly diclaimed all credit for Marquette's rapid and remarkable success, and paid a glowing tribute to his predecessor, Rev. James McCabe.

Cincinnati. The New Academy in Avondale—On December 29th, 1911, Most Reverend Archbishop Moeller solemnly dedicated the new Academy in Avondale. He was assisted by the Rev. W. Conway, as deacon, and Rev. J. Ill, president of St. Joseph's College, as sub-deacon. The members of the Faculty of the college, some forty priests from Cincinnati and Covington, a large number of students and their friends attended. After the dedication the newly remodeled building was inspected by the public. On Friday after New Year classes were begun. There are three Academic classes and one Pre-academic.

St. Xavier's Church. St. Ignatius Holy Water.—

REV. DEAR FATHER,

I think you will be pleased to hear that the few remarks on the use of St. Ignatius Holy Water, in the June number of the WOODSTOCK LETTERS, 1911, were productive of at least some good. It set many of Ours thinking, and roused some to the possibilities there are for good amongst the people, through the use of the holy water and through the spirit of prayer and confidence it inspires. That the WOODSTOCK LETTERS are read in nearly all parts of the world is shown from the fact, that letters of enquiry and of requests for samples of the booklet were sent to me from many of our churches and Colleges, in various parts of the United States, and even from England, Rome, Australia and Ceylon. Father Robert Brown, S. J., St. Ignatius Church, Preston, England, to whom I sent some booklets and one of our monthly Calendars, containing an account of a recent and remarkable cure, sent me in return a copy of "St. Ignatius Parish Magazine." This is a monthly publication of our church in Preston. I was pleased to see that it contained the account of a cure taken from St. Xavier Calendar, with the prayers for the novena, and some practical directions for making it properly. Ours there are receiving financial assistance from their parishioners for the erection of a shrine to St. Ignatius, which they hope will help much to increase love and devotion to our Holy Founder. The monthly Calendars of our church of "The Holy Family," in Chicago, and of the "Immaculate Conception Church," in Boston, also had, in recent editions, accounts of a remarkable favor, contained in our Calendar of July, 1911. The reason for my giving prominence to these instances is to urge Ours who have similar publications, in any part of the English-speaking world, to imitate them in this form of zeal, in honoring our Holy Founder. In this way, the devotion will be kept before the minds of the people, they will

become familiarized with it, and by seeing the favors granted to others in the same conditions of life, and often in their own city and country, their confidence and their spirit of prayer will be increased and encouraged.—*James A. Dowling, S. J., St. Xavier's College, Cincinnati, Ohio.*

New Orleans Province. *Grand Coteau. Retreats for Laymen.*—In 1910, the first retreat was given, and it was a very modest begining. This year 1911, saw all the retreatants of last year who could possibly come, redeeming their pledge to return and bring with them at least one friend. The result was that the retreat opened with almost double the number of last year. It was given by Father William Power S. J. The social status of the exercitants was even more democratic in its character than that of the previous retreat. Almost every stratum of society had its representative. An eminent jurist and author could be seen side by with an humble mechanic following the exercises with the docility of children. A notable feature of the retreat was the pilgrimage to the scene of the apparition of St. John Berchmans at the Sacred Heart Convent. The cure effected by the Saint on that occasion was one of the miracles accepted for his canonization. This pilgrimage took place on the feast of the Saint. It was a sight inspiring in the extreme to see the long procession of Catholic laymen wending its way to the shrine, to the cadence of hymns, litanies and rosary. At the close of the retreat all present renewed the pledge of coming back next year and bringing with them as many as they could influence.

New Orleans. The College. An Important Change.—The history of the Jesuits in New Orleans goes back to the time when the Jesuit Father, Pierre Francois-Xavier Charlevoise, arrived in New Orleans at the end of the year 1721, four years after the foundation of the city. During the forty succeeding years the Jesuits ministered to the spiritual wants of the colonists and the natives. In 1763, the colonial council confiscated the property of the Fathers and banished them from the country.

After an absence of eighty-four years the Jesuits returned to New Orleans. On July the 10, 1848, Father J. B. Maisounabe, S. J., purchased a lot 133 feet by 124, situated at the corner of Baronne and Common streets. A three-story building was erected on Baronne street. The opening of the College was announced for Jannuary 6, 1849, but was delayed until February 2, 1849, on account of the prevailing yellow fever epidemic. At first only the lower classes were taught. For a few years the number of pupils was small on account of the cholera and yellow fever that ravaged the city. Afterwards, however, the number of students increased and grew to such an extent that friends of education urged the Fathers to establish a branch College in another

part of the city. This plan could not carried into effect at the time, owing to the lack of professors.

The Church connected with the College, a magnificent speciment of moorish architecture, was begun in 1851. In 1867 the property on Baronne street now occupied by McCloskey Hall was purchased. The College continued to prosper and the need of more space being felt, Gallier Court, a fine piece of property in the rear of the College was bought in 1878. The buildings were occupied by the Fathers and students in 1881, the year in which Father T. W. Butler, then president, began the erection of a stately three-story building on the corner of Baronne and Common streets. When this was finished the old house on Baronne street was demolished and a new building erected on its site.

These several structures did good service until 1900, when the number of students had increased to such an extent that it was decided to remodel the College completely. The first building erected according to the new plans was that on Baronne street, known as McCloskey Hall from its generous founders, Messrs. Patrick Hugh, and Bernard McCloskey. A prominent feature of the new College is the Semmes Memorial chapel, donated by Mrs Semmes in honor of her distinguished husband, Judge Thomas J. Semmes, a graduate of the Jesuit College in Georgetown, D. C.

All the buildings are in moresque style. Along the whole length of the buildings in the inner court yard there runs a gallery supported by graceful moorish columns.

Such is a very brief history of the material progress of the College since 1848.

With the opening of the session of 1911, we have made a separation of the College classes and the High School locating the former in the magnificent Marquette Hall of Loyola University on St. Charles Avenue, and retaining the High School and the Grammar classes in the time-honored institution on Baronne street.

We have been forced to include the study of Physics and Chemistry in the High School curriculum, because these branches are taught in the Public High School against which we have to compete.

Thus far the change by which the College and High School Department have been separated proves to be an advantageous one. Parents like it, and there has been a considerable increase in the number of students.

NEW YORK. *Father Bernard Vaughan.*—Father Bernard Vaughan, S. J., says *America* (December 9), has completed his first course of Sermons given in the United States. At Boston his discourses entitled "Why be a Catholic?" were attended each Sunday evening by 3,000 persons, while the press estimated that as many were turned away. Besides preaching in the Church of the Immaculae Conception,

Father Vaughan gave sermons in churches, lectured in theatres and halls, convents and schools, homes and clubs. He must have addressed between forty and fifty thousand persons in Massachusetts during November.

Father Vaughan has also delivered lectures in Baltimore, New York, Washington and elsewhere. During January he gave a series of discourses in St. Ignatius' church, New York City. In every case he had a crowded audience.

The School for Social studies.—This School is under the auspices of the Laymen's League for Retreats and Social Studies. It was organized with a two-fold aim. The first was to establish among Catholic men the practice of making a retreat once a year.

The second aim of the League was to promote the study by Catholic men of the great social questions of the day. In furtherance of this aim the League opened in October, 1911, its "School of Social Studies" in New York City.

Purpose of the School.—The School of Social Studies is intended to train a corps of Catholic lecturers upon social questions of the time, so that they may be able to spread among Catholic men—and particularly among Catholic workingmen—a sound knowledge of social facts and of the principles in the light of which these facts, are to be interpreted.

The regular sessions of the School of Social Studies are held at the rooms of the Fordham University Law School, 140 Nassau Street, New York City, on Mondays and Thursdays of each week at 8 p. m.

The first term began on Monday, November 6th, ending on Thursday, December 14th. The second term began on Monday, January 15th, 1912, and will continue until the year's work is completed in the early spring.

In an audience granted on June 2, 1911, to the Very Rev. Father General of the Society of Jesus, the Holy Father Pope Pius X. bestowed his apostolic benediction upon the Laymen's League and its splendid work for the furtherance of Men's Retreats and Social Studies.

The work has also the hearty approval of His Eminnece, Cardinal Farley.

ARCHBISHOP'S HOUSE
452 Madison Avnue
New York

February 24, 1911.

Rev. T. J. Shealy, S. J., Spiritual Director,
Laymen's League for Retreats and Social Studies,
801 West 181 Street, New York City.

Rev. and dear Father Shealy :

I am much gratified to learn that the Retreat movement begun by you two years ago for laymen, and so bountifully blest by God in its result, has taken on a permanent

and organized form in the Laymen's League for Retreats and Social Studies. The new features, i. e., Social Studies, is highly to be recommended for reasons too obvious to the man of the world to call for special mention. Social questions are uppermost in the minds of thinking men to-day, and calling for solution, such as only careful study by the members, and clear exposition by the leaders of your League, can deal with successfully.

I, therefore, cordially approve and bless the movement, and trust it will prove a fruitful source of enlightenment to those who shall be so fortunate as to confront these active problems, equipped with the knowledge acquired during your course of lectures.

It is needless to say that I look to the Social Studies as forming an added attraction to the exercises of the Retreats which form the basis of your association.

With a blessing, I am

Faithfully yours in Christ,

JNO. M. FARLEY,

A'b'p., N. Y.

A New Magazine, "The Common Cause."—This is a magazine devoted to the great social problem of the day.

Its purpose is to tell the men and women of America what Socialism really is—what its principles are—what their adoption would mean to the individual as well as to the nation. For years the Socialist propaganda has been permitted to do its deadly work practically unchecked, and it is certainly time that the people should be enlightened as to the true character of the proposed Socialist program.

The magazine was inspired by the Laymen's League for Retreats, and is directed by the same body. The Common Cause is published by "The Social Reform press, 154 East 23d Street. New York City.

Fordham University. Letter from Cardinal Farley to the Sodalists.—On the occasion of Archbishop Farley's elevation to the Cardinalate, the Parthenian Sodality, of which he had been a devoted member during his years at Fordham, at the suggestion of the Reverend Director, and in the name of the of the Sodality, sent a congratulatory letter to him in Rome.

In reply the following letter from Cardinal Farley was received:

To Mr. JOSEPH F. DOYLE, Prefect, and members of the Parthenian Sodality of Fordham:

My Dear Friends:

I beg to acknowledge your very kind letter, dated from the old college I love so well, and I thank you sincerely for the expression of good-will contained therein.

It is a real pleasure to go back and live again the ancient days, as I often do, and as I did when I read your communi-

cation. And in regard to the Parthenian I have very vivid recollections. The Chapel and the prayers recited there by the Sodalists; the singing, which I thought excellent; the prefect in my time, Mr. Charles Phillips, now of New York, and the moderator of the Sodality, Father Patrick Dealy, of the Society of Jesus, are all clear before me, bright reminders of a time when a Cardinal's hat was far away and only strict attention to duty and a great devotion to a great common friend, the Blessed Lady, were the objects cultivated. These are sweet memories to me, and such memories in kind, believe me, my dear friends, will be yours in the aftertimes of life, when you come to look back, as I do, and bless those who had me in charge. Your names, talents and worth may be sung in high places, but you will find a deeper satisfaction, I think, in having them recorded as members of your Sodality, on the tablets which used to hang on the walls of the old Sodality chapel.

And so it is a pleasure to have you write and tell me I am remembered, even as I remember Fordham and all that pertains to it and the Parthenian Sodality among my oldest and brightest recollections,

To you, my dear friends, and, you must not forget, I wish to include in a special way your dear Reverend Rector and well-remembered Father O'Laughlin, your moderator, my best wishes and my Christmas blessing for you and the Sodalists and all at the University.

JOHN CARDINAL FARLEY,
Archbishop of New York.

Rome, Dec. 25, 1911.

Earthquakes and Seismological Stations.—The January *American Review of Reviews*, in its section "Leading Articles of the Month," gives a rather generous amount of space to some "gleanings" from the *Bulletin* of St. Louis University for December, 1911, and the initial number of the *Bulletin* of the Seismological Society of America. As the title given to the article is the "World-Wide Study of Earthquakes," we feel certain that its writer will thank us for making his work a bit more "world-wide," by adding a few facts which he, inadvertently perhaps, failed to glean from the St. Louis University *Bulletin* above mentioned. He tells us, and quite to the point, that: "Nowadays, an earthquake is not studied chiefly as a local phenomenon. The earthquake waves are followed in their course around the world; the automatic records traced by seismographs at widely scattered stations are promptly exchanged and compared; and the history of the earthquake is not considered complete until its utmost ramifications have been taken into account. Hence the urgent need of filling up gaps that still, unfortunately, exist in the international network of stations."

With a clear knowledge of the advantage to be gained by "filling up gaps," and by a concerted system of observation it is rather strange that the reviewer should have passed

over in silence the record in the St. Louis University *Bulletin* of a noteworthy achievement of American Jesuits in this very line. The *Bulletin* tells us that at the suggestion of Rev. Father Algué, s. j., director of the Manila Observatory, in the Philippine Islands, sixteen seismological stations were founded, in the last few years, at as many Jesuit Colleges in this country, viz.: Georgetown, D. C.; Brooklyn, N. Y.; Fordham, N. Y.; Worcester, Mass.; Buffalo, N. Y.; Cleveland, O.; Mobile, Ala.; New Orleans, La.; Chicago, Ill.; Milwaukee, Wis.; St. Mary's, Kan.; Denver, Col.; Santa Clara, Cal.; Spokane, Wash.; St. Louis, Mo.; and St. Boniface, Manitoba, Canada.

From this fine crop of hard facts, which have brought seismology into prominence in this country, the *Review of Reviews* gleaner could glean only the following: "The United States is still conspicuously backward in the study of earthquakes, though gratifying progress has been made in the last year or two." We may be pardoned the mild protest that his statement seems scarcely fair to this country or to the generous endeavors of the above-named colleges which set this work on foot.

Moreover, if the reviewer was anxious, and we gather from our first quotation that he should have been, to record any move in the direction of encircling the earth with a chain of seismological stations, he might have noted the following significant paragraph taken also from the St. Louis University *Bulletin:* "In other countries, too, the members of the Society of Jesus have given a practical proof of their devotion to seismology. It may be of interest to note that there are under the management of the Fathers of the Society the following meteorological observatories, many of which have already opened a department for seismological study, and all, no doubt, are looking forward to the day when they, too, will be enabled to subscribe their names to the daily increasing number of earnest and devoted seismologists: Bulawayo, Rhodesia; Stonyhurst, England; Cartuja (Granada), Spain; Madrid, Spain; Pueblo, Mexico; Kalocsa (Pestmegye), Hungary; Gijon (Oviedo), Spain; Comillas (Santander), Spain; Galicia (Pontevedra), Spain; Tortosa (Tarragona), Spain; Orduña (Viscaya), Spain; Ambohidembona (Tananarivo), Madagascar; Kildare, Ireland; Itu (Estado de S. Paulo), Brazil; Riverview, Sydney, Australia; Nova Friburgo (Estado de Rio Janiero), Brazil; Cienfuegos, Cuba; Havana, Cuba; Manila, Philippine Islands; Calcutta, (Bengal Presidency), East India; Specula Vaticana, Rome, Italy; Ksara (Beirut), Syria; Zi-Ka-Wei, China; and Boroma, Zambesi.—*W. J. B. in America, Feb. 10, 1912.*

St. Francis Xavier's. New Publication for the Deaf.—Rev. Michael R. McCarthy, who for many years has devoted much of his energy in behalf of the deaf mutes, began in January a publication in their behalf. It is called "Ephpheta."

PHILIPPINE ISLANDS. *Excursions among the Aetas. From a letter of Father Joseph Grimal, S. J. 1911.*

The last council of Manila forbade seminarians to spend the summer vacation with their folks. Hence Father Juan together with the San Carlos Seminarians went to Samal, a little town on the other side of Manila bay. It lies at the foot of a mountain range that starts from the mouth of the bay and runs into northern Luzón. In these mountains there live over 5,000 people, called Aetas, all pagan savages. It has been extremely difficult to convert them, as they refuse to give up their wondering life.

Father Juan had called among them in previous years, but without results. Last May, accompanied by six seminarians and a Spanish gentleman, Señor Manuel Marcaida, he paid another visit to the Aetas, making his headquarters at Señor Marcaida's hacienda.

The first day's experience was discouraging. The savages had promised Father Juan, in an interview with them a few days before, that they would meet him at the hacienda of Señor Marcaida. Not one came.

The following day, after mass, a few Aetas came timidly straggling in. Their chief was with them. They were given a good breakfast. Thus encouraged they urged Father Juan to send messengers for others to come in. Before noon there was a fairly large crowd of Aetas assembled. The catechism was started. The savages were divided into five sections, each section being presided over by a seminarian. Cigarettes were given to the most diligent; the young people got most of them. The good news spread and in the afternoon there were more Aetas present.

On May 4th, Father Suarez arrived, with him came many Seminarians. This gave a new impetus to the work of conversions. Day after day the catechism lessons were given, and at last many were sufficiently instructed to receive Baptism.

The chief or president was first asked whether he wished to be baptized. He hesitated, declaring that if he were baptized his people would not like it, and he would, moreover, be obliged to pay taxes. For some time he remained obstinate, in spite of the encouragement of his companions, who told him it would be better to pay taxes than to go to hell. Father Juan was almost in despair. He ordered all to kneel down and say a "Hail Mary." The prayer was heard, for the old Pagan president consented to be baptized, on condition that Señor Marcaida would be his god-father. The Señor was only too glad to act as sponsor, and the chief was baptized. Many other Aetas followed his example. A permanent mission has been established among the Aetas, as the parish priest in Samal has promised to go into the mountains, at least once a month, to say Mass for the Aetas,

and baptize those who wish and are ready to enter the church.

ROME. *Copy of the Commentaries of Father Matthew Ricci Presented to the Pope.*—Early in December, 1911, Father Tacchi-Venturi, the historian of the Society of Jesus in Italy, presented to the Holy Father the first copy of the Commentaries of Father Matthew Ricci, S. J. The manuscript of his Commentaries has been neglected in Rome since 1615. Thirty years ago at the Fourth Congress of Orientalists held at Florence the wish was expressed that Father Ricci's work should be rescued from oblivion. Now three hundred years after his death (he died in 1610) a committee has been formed to secure national honor for this apostle and geographer of China, and under the presidency of Count Compagnoni-Floriani and the patronage of Duke Tommaso of Genoa, has enabled the learned editor to publish the present volume. It is prefaced with an exhaustive history of the Commentaries, and is enriched with an abundance of erudite explanatory notes.

Father Louis Billot Created Cardinal.—On November 27th, in a private consistory, Father Billot along with seventeen others received the insignia of his new rank.

Father Billot, though of parents native to the west of France, was by the accident of their temporary residence born at Mulhausen, in Alsace. He made his undergraduate studies at the Jesuit College at Bordeaux and his ecclesiastical studies in the diocesan seminary at Blois, where he was ordained. His first professorship was at the Catholic University of Angers, where he held the Chair of Ecclesiastical History. He shortly entered the novitiate of the Society of Jesus at Angers, and after reviewing his theology at Laval, began to teach theology in the Jesuit scholasticate of the Province of France, in the Island of Jersey. Since 1885 he has held the chair of scholastic theology at the Gregorian University in Rome. During this time he published his lectures "De Verbo Incarnato," "De Deo Uno et Trino," "De Ecclesia" (three volumes), "De Sacramentis" (two volumes), "De Novissimis," "De Gratia," "De Virtutibus Infusis," "De Inspiratione Sacræ Scripturæ" and "De Immutabilitate Traditionis," as well as a little work "De Natura et Ratione Peccati Personalis." For some years back he has been one of the Consultors of the Holy Office. He is a tall, spare man, with a slight stoop from long bending over his desk at study; his hair is gray, his eyes bright and twinkling, his face most kindly in expression, and his conversation bright and vivacious.

SYRIA. *Beirut. Cross of the Legion of Honor Conferred on Father Cattin, S. J., President of the University.*—October 18, 1911, was the feast of St. Luke, Patron of the Medical Faculty of Beirut, conducted by the Jesuit Fathers. The French Consul, accompanied by the Admiral of the French

battleship visiting the port, went to the faculty and presented the Reverend Father Cattin, president of the faculty, with the Cross of the Legion of Honor. The recipient of this honor protested, claiming that he had done nothing to deserve such a distinction, to which the Consul replied: "When a regiment distinguishes itself on the battlefield the colors of the regiment are decorated. My dear Father Cattin, you are the colors of the French Faculty of Beirut; that is why the French Government decorates you."

The annual examinations of the faculty had just been concluded; the jury that comes over from France to examine the students has once more acknowledged the success of the faculty. On this occasion the corner-stone of the new building of the faculty was laid and blessed; the ceremony was imposing; the French Admiral, with his staff and the music of the flagship, was present, together with representatives of the Governor of Beirut (Vali) and the Pasha of Lebanon. Out of thirty candidates twenty-seven graduated.

WASHINGTON. *Georgetown University. Farewell Banquet to Cardinal Falconio.*—Georgetown University bade adieu to the Cardinal-elect, Mgr. Diomede Falconio, Papal Delegate to the United States, at a reception and banquet on November the 5th. The diplomatic corps, judiciary and clergy were well represented. In the dining room of Ryan Hall, where the entire assemblage gathered, Mgr. Falconio was greeted with an address by George E. Hamilton, president of the Alumni Association, who paid a high tribute to the work accomplished by the newly elected Cardinal. This was followed by another address of welcome delivered by the Rev. John Conway S. J., Dean of the Arts Department of Georgetown University. The guest list included Chief Justice White, United States Supreme Court; Associate Justice McKenna, Chief Justice Sheperd, District of Columbia Court of Appeals; Chief Justice Clabaugh, District of Columbia SupremeCourt; District Commissioners Judson and Rudolph; Rt. Rev. T. J. Shahan, Rector of the Catholic University ; Mgr. Bonaventure Cerretti, Chargé d'Affaires of the Apostolic Delegation, and many other prominent members of the local clergy.

The diplomatic corps was represented by Ambassador James Bryce, of Great Britain; Jonkherr J. Loudon, Minister of the Netherlands; Señor Don Ignacio Calderon, Bolivian Minister; Señor Don Joaquin Bernado Calvo, the Costa Rican Minister: H. H. Bryn, Minister of Norway; Luang Sanpakitch, Chargé d'Affaires of the Siam Legation; Dr. Alberto Membreno, Minister of Honduras: Mirza Ali Kuli Khan, Chargé d'Affaires of the Persian Legation' and Yung Kwai, of the Chinese Legation.

WILMINGTON. *St. Francis' Church Destroyed by fire.*—The destruction by fire on New Year's morning, of St. Francis' Xavier R. C. Church on Bohemia Manor, near

Warwick, Md., removed one of the early Landmarks of the Peninsula. Rev. Father C. A. Crowley, Rector of the church, who is also in charge of the missions at Middletown, Del., and Chesapeake City, Md., has started a subscription for the rebuilding of the edifice. It is inteded, if the ancient walls shall be sufficiently strong to restore the church to its original style. The loss was $15,000, on which there was $3,500 insurance.

Father Crowley, who lives in Middletown, has been rector of the three parishes for four years. There are one hundred and twenty-five parishioners and a large Sunday-School at Bohemia Manor, and Bishop Monaghan will do everything possible to re-establish the church at an early date.

"The Jesuit mission of Bohemia," as St Francis' Church was originally called, was turned over by the Jesuit Fathers in 1898 to the Bishop of the Wilmington Diocese. Since that time it has been in charge of Diocesan priests.

WORCESTER. *Holy Cross College. The Memorial of the Clergy of the Diocese of Springfield.*—At a diocesan conference held in Worcester, November 21, 1911, Right Reverend Thomas D. Beaven, acting, as he said, not as an alumnus of Holy Cross but as Bishop of the diocese in which for many years Holy Cross has been a well-spring of benefaction and blessing, proposed to his assembled priests a plan for helping the college to go forward in its work of education.

He said that he had long considered the subject, and he thought that the time was most opportune for placing it before them. He impressed upon them that as Bishop of Springfield he was deeply interested in the prestige and importance of Holy Cross, as a factor in higher Catholic Education, and was anxiously concerned that the clerical personnel of the diocese should place themselves fully abreast of the present Catholic educational spirit, and as a diocesan body be up and doing in a practical development of that spirit, and as leaders of a Catholic people show their colors in a Catholic educational crusade. Otherwise the apostles of a materialistic education would avow that they had struck their colors.

As the spokesman of more than three hundred priests, zealously working among a people in whose midst Holy Cross was cradled and nurtured through the phases of a slow growth into a prosperous usefulness, of which they, like him, were justly proud, the Bishop eliminated his personal interest in the college as an alumnus, and acted as Bishop of the diocese.

He told his hearers that the Catholic prestige of the diocese, the broadminded apostleship of its priests, their pride in having their school system worthily crowned by a collegiate institution up-to-date in the educational spirit of the Church, were but a few of the incentives that prompted

him, their Bishop, to seek their co-operation in an enterprise honorable and praiseworthy for the whole priesthood of the diocese.

Centered in the heart of the diocese the college has for generations been an invitation to Catholic parents to broaden out their ambitions for their children and place them on a higher plane of usefulness, "Holy Cross" has been a homeword in every Catholic family in Massachusetts, and a wellspring of benefaction and blessing for the diocese of Springfield. If it had not found a footing among us we could not appraise our loss. If to-day it lost its footing, our loss would stand out among us easily appraised as a calamity.

He realized that Holy Cross had entered upon a critical period in its career, when it must go either forward or backward.

Its student roster had reached the limit of accommodation, and the increase over present numbers which the coming years surely promise, must be turned back from its doors if the material needs of the future be not met by an insupportable indebtedness, or by the helpfulness of many hands.

He pointed out that in the diocese of Springfield are more than three hundred priests, a body representative of the high ambitions that stir the heart of a priest of God: that those ambitions can cheerfully prompt for charity's sake and a good cause the setting apart by each priest of one hundred dollars annually for three years, and that this would easily outstretch an aiding hand to the College and ensure accommodations tiding over all needs of the present years.

He said that there is no diocesan clergy more blessed with devoted parishioners and more generously aided by the loyalty of a religious people than the priests of the diocese of Springfield. These people rightfully can claim from their priests evidences of sacrifice in the cause of religion.

Heretofore as a *collective* body, he said, we have done little. We have nothing to put forward as a test of the *collective* charity of our priesthood, we have worked apart as units and have deserved well of others in our own personal entourage: but we can point to no enterprise, no accomplishment that sets forth to our Catholic people that we can combine in a charitable work distinctive of a united endeavor of the whole priesthood of the diocese. May we not hope, Fathers, that the day has at last come when we will emerge from the traditions that have tied us up to isolated personal endeavor?

Now, Fathers, the open and public fact that the entire Catholic priesthood of the diocese stands behind the first and best Catholic educational institution in our New England garden of Catholicity, will effect a great moral leverage upon all the Catholic body.

It is an enterprise thoroughly Catholic, and therefore eminently priestly, and I say with the full consciousness of

the justice of the saying, that the priests of the diocese of Springfield should be identified with some such enterprise. Their standing, their name abroad, their deep conservative attachment to their priestly work,—and that alone—demand just such evidences of collective endeavor.

It would certainly be a very cheering feature of the closing years of our Episcopate and the long span of companionship with the priests of the diocese, to look upon a monument of priestly charity, showing to all our Catholic people that their Bishop and their priests were real leaders in the advancement of Catholic education.

There are those among our priestly confreres, and proud we are in saying they are not few, who in confidential giving have aided the many diocesan charities with modest gratuities, and I am sure that a far greater number have been withheld by a diffidence in offering the pittance which their scant facilities permitted: but in this endeavor, we are fain to believe that the co-operation of more than three hundred priests with their Bishop will make the individual sacrifice so slight a burden that not even the youngest among us will be annoyed by the offering.

In this matter, we do not intend to be precipitate. To-day we lay bare our thoughts, and ask you to quietly revolve them in deliberation, and under the dictation of your best reflection send to us your determination in an affirmative or negative reply upon a card to be forwarded you by us in a few days.

On the following days the plan was proposed at the conferences in Springfield and Pittsfield, and was received with the same enthusiasm as at Worcester.

In order to get an expression of individual opinion the following letter was sent to each priest.

CHANCERY OFFICE,
76 Elliot Street, Springfield, Mass.
December 1st, 1911.

Rev. and dear Sir:—

It has been a source of extreme pleasure to note the good will manifested by the Clergy towards our suggestions of aiding Holy Cross College to meet its needs for greater enlargement. The enthusiastic acclaim with which this movement to assist a Catholic Institution of learning was received, is to us a most pleasing manifestation of the spirit which animates our Clergy. We accept it as a pledge of success. It calls forth an expression of gratitude.

It tells the public at large, far and near, that our Clergy are "fratres in unum" when a good cause invites their co-operation.

The faculty of the College, at our request, have made known their views of the urgent need of greater accommodations for the student-body. These accommodations can be secured by the erection of another dormitory building,

the lower floor being given up to class-rooms. The faculty are of one accord that the building should be known as a Memorial of the Clergy of the Diocese of Springfield.

We hope our suggestion of the method to gather the offering of the Clergy will be feasible and acceptable, viz.: an offering of $300 in one payment, or in yearly installments of $100, made to us or to the Chancery.

As the plan proposed embraces three years for its completion, it will be exceeding helpful to its success to have an expression of your willingness and your intention to co-operate with the Diocese in this undertaking so honorable to the Clergy and full of edification to our Catholic people. For that purpose we enclose a card which we ask you to sign and forward to us within fifteen days.

Confident of the unanimity among the clerical body of the Diocese to realize this monument of their priestly devotedness to the principle of education as championed by their Church, and certain of their desire to place themselves on record as patrons of Christian Education, we now place this project in your keeping, and await its realization with an undisturbed confidence in your co-operation.

Sincerely yours in Christ,

THOMAS D. BEAVEN,
Bishop of Springfield.

JAMES F. AHERN, CHANCELLOR.

The response was prompt, enthusiastic and gererous, and the Bishop was able to assure the President of the College that the plan was successful.

And so Holy Cross will not be halted in its progress.

As the action of its Founder, Benedict Joseph Fenwick, in 1843, started it on a long career of great usefulness, so the action of its second Founder, Thomas Daniel Beaven, and his loyal-hearted priests, in 1911, will give a new start and send it forward to greater usefulness in the years that are to come.

HOME NEWS. The Autumn Disputations took place on the 28th and 29th of November. De Vera Religione, Father C. Nevils, defender; Father J. McCormick and Father P. Rafferty, objectors. De Ecclesia, Father F. Delany, defender; Father J. Morgan and Father M. Selga, objectors. Ex Sacra Scriptura, Pan-Babylonianism and the Mosaic Cosmogony, essayist Father T. Miley. Ex Jure Canonico, The Codification of Canon Law, essayist Father J. J. O'Connor. Ecclesiastical History, Innocent III and the Magna Charta, essayist Mr. C. Kimball. Ex Ethica, Mr. T. Scanlon, defender; Mr. G. Hogan and Mr. J. Harmon, objectors. Ex Psychologia, Mr. F. Dolan, defender; Mr. P. Conniff and Mr. G. Connors, objectors. Ex Cosmologia, Mr. F. McQuade, defender; Mr. E. O'Connor and Mr. F. Talbot, objectors.